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THE HISTORY AND PROSPECTS
OF HISPANIC METHODISM IN THE SOUTHERN CALIFORNIA-
ARIZONA CONFERENCE OF THE UNITED METHODIST CHURCH

A Dissertation
Presented to
the Faculty of the School of Theology
Claremont, California

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Religion

by
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June 1973

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This dissertation, written by

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DOCTOR OF RELIGION

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To My Wife and Daughters

PREFACE

Don Ricardo Palma, one of many renowned Hispanic writers, was asked to record the traditions and customs of Peru for posterity. Recognizing the magnitude of his assignment, he wrote,

Principio principiando;
principiar quiero,
Por ver si principiando
principiar puedo.¹

A loose interpretation of Don Ricardo's word play is that he begins beginning, to see if by beginning he can begin. This same feeling of not knowing exactly where and how to begin the survey of Hispanic Methodism in the Southern California-Arizona Conference of the United Methodist Church is felt by the writer of this dissertation.

This survey could not have been a reality without the moral support of LAMAG (Latin American Action Group). This action group, composed of Hispanic ministers and lay persons from the Southern California-Arizona Methodist Conference, sanctioned this writing.

Acknowledgment for its moral support is also due to the Conference Commission on Archives and History.

A special note of gratitude goes to my dissertation committee-- Dr. Harvey Seifert, chairman, and Dean F. Thomas Trotter. These two persons served not only as academic counselors but as friends and colleagues, as the Methodist ministers that they are.

¹Ricardo Palma, *Tradiciones Peruanas* (Buenos Aires: Coleccion Austral, 1964), p. 85.

Other persons to whom I am greatly indebted for their contribution to this writing are the Hispanic ministers and laypersons throughout this conference. There was not a single person who was not glad for this project to be taking place. There was a feeling of ownership as every one said, "Finally we will have a document about us written by one of us."

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CHAPTER I

INTRODUCTION

I. STATEMENT OF THE PROBLEM

The purpose of this survey is to document and record the history, in terms of feelings and happenings, of Hispanic Methodism in the Southern California-Arizona Conference of the United Methodist Church. This survey will not include detailed histories of the local Hispanic Methodist churches within this conference, for that aspect will be included in a future history and pictorial book that will follow this dissertation.

This survey will be a working paper to be used by anyone interested in knowing and understanding Hispanic Methodism in this conference, for it will deal with the beginnings--where the Hispanic came from and why; and it will deal with its development and its future.

Personal feelings of some of the Hispanic Methodists will be recorded for the sole purpose of recording and documentation. Names of persons and places will be used mainly to show a given event at a given time. No attempt to name all persons related or involved in Hispanic Methodism will be made.

Although this survey deals specifically with Hispanic Methodism in the Southern California-Arizona Conference, it does not imply that it is limited to this area. It does acknowledge that this area is merely one of several where Hispanic Methodism is found.

II. THE NEED FOR THE SURVEY

As far as can be ascertained, there is not in existence any writing in depth about Hispanic Methodism as a whole, or as a part of the whole. Hispanic Methodism can be found throughout the United States yet only two areas are endeavoring to record its history. Dr. Alfredo Nañez, of Perkins School of Theology, is in the process of writing the history of Hispanic Methodism in the Rio Grande Conference. This present writing will be the first of its kind in the Southern California-Arizona Conference, and a second study in the country.

The lack of any writing in this subject is not the only reason for this paper, but the lack of understanding of the Hispanic people is another one. Non-Hispanic writers lack the insight and understanding necessary to be able to record Hispanic feelings and customs. There exists the need for an indigenous writer, a person who has lived and experienced life as an Hispanic Methodist.

A third reason for the need for such a survey is that this conference does not have a document that deals with the Hispanic situation. The brief writings that exist deal mainly with historical data but not with the feelings of the Hispanics. If this conference is going to minister to the Hispanics in a serious manner, then it is imperative that it know how the Hispanic feels and lives, what his customs are, and above all, what his needs are in relation to his religious life.

III. BY WHAT AUTHORITY

One of the reasons for the need of this survey has been the lack of an indigenous writer. Indigenous, as interpreted here, means a person who is a native of a given culture, one who has lived and experienced that given culture. The writer was raised in a Methodist parsonage in the Wesleyan tradition. At an early age he was "set aside" from his six brothers and sisters to be the one to follow in his father's footsteps into the ministry. This setting-aside for the ministry carried special responsibilities, such as being the minister's helper, ringing the church bell for summoning the worshippers, and so forth. This activity brought about the nickname of the "little minister." This little minister was becoming well aware of all the conference dealings with the local church and was handling all the year-end reports for his father.

The time came for this "little minister" to take a church and he became a full time supply pastor for eleven years. Using this conference's criteria for measuring "success," this young preacher was successful as a pastor. The status of lay pastor was not enough for him so he decided to become ordained and a member in full connection with this conference. This very writing is the dissertation to be submitted as partial fulfillment to meet all conference academic requirements.

It is written with a sense of certainty that the experience with and in the United Methodist Church qualifies the writer to speak with greater authority in relation to this subject. At the same time

the attempt to be objective will be tried so as to avoid being biased. The writer will at times be very much a part of a given situation in this dissertation, while at other times he will be disengaged. This appearance of ambivalence is due to the fact that the content of this writing is a living experience of the writer. This ambivalence is always the problem of the participant observer, even while this sociological method may also allow a more illuminating balance of direct experience and objective reflection.

IV. THE ORGANIZATION OF THE SURVEY

The data used in this survey was gathered from several sources. The statistical data was gathered from the *Journals* of the Southern California Methodist Conference, the Latin American Mission, the Provisional Latin American Conference, and the Southern California-Arizona Methodist Conference. Some demographic data were taken from some recent writings by Hispanic writers. Much data, especially that describing feelings were gathered through personal interviews with Hispanic ministers and lay persons. Some other persons directly involved in Hispanic Methodist work, not necessarily Hispanics themselves, were also interviewed.

The survey is written in seven chapters. The first chapter will serve as a rationale for the survey; it will give some basic background for the reader interested in learning about the Hispanic. The next five chapters, Chapters II-VI, will unfold the history of Hispanic Methodism in the Southern California-Arizona Conference.

Each chapter will have a title showing a specific era with a sub-title to complement it. Chapter VII will include some observations and recommendations gathered from the personal interviews with some Hispanic ministers and lay persons of this conference.

There will be some closing remarks in some chapters describing the feelings of the Hispanics in relation to certain practices that curtailed the expression of self-determination.

V. DEFINITION OF TERMS

In order to understand the Hispanic Methodist we need to look at an ethnic group comprised of several Spanish speaking groups.

The question asked by many persons is, "What term do we use in reference to the Spanish speaking people? Are they Mexican-American? Latin-American? Chicanos? Hispanic?" This question is raised not only by non-Spanish speaking persons, but also by the Spanish speaking groups themselves. Another question raised is, "Are the Spanish speaking people a race or an ethnic group?" Such questions demand an answer, and the following are definitions of terms that may be used throughout this writing and some are defined simply for informational purposes.

Race. "A race is a statistical aggregate of persons who share a composite of genetically transmissible physical traits."¹ There is

¹Peter I. Rose, *They and We* (New York: Random House, 1964), pp. 7-8.

general agreement among anthropologists that any listing of racial features should include external characteristics such as skin pigmentation, head form, facial features, stature, and the color, distribution, and the texture of body hair. There are three major racial types in the world--Caucasoid, Mongoloid, and Negroid. The Caucasoid, or "Whites," are of European stock, but their descendants are found throughout the New World, in South Africa, and in Australia and New Zealand. Mongoloids have light-brown or reddish-brown skin, straight black hair, high cheek bones, a nose which often appears to lack a pronounced bridge, and in some instances, upper eyelids which extend downward toward the nose, giving the eyes an almond-shaped appearance. Mongoloids are the aboriginal inhabitants of Asia and the Americas. Included in this group are the Orientals, Eskimos, and the American Indian. The Negroids are those with dark brown complexions, broad noses, prognathic jaws, everted lips, and black hair which is straight, wavy, curly, or kinky. Their original habitats are Africa and the islands of Oceania. Today many people with Negroid features live in the United States, the Caribbean Islands, and South America.

Anthropologists have listed the Spanish speaking people of the United States as "whites" or Caucasoid. Keeping in mind that there are many Spanish speaking people in the Caribbean Islands whose physical features qualify them as Negroids, we must then conclude that not all Spanish speaking people can be classified as Caucasoid. It is interesting to note that the physical characteristics of the Mongoloid more nearly describe the typical Spanish speaking person than do those of

the Caucasoid. Thus it may be that when the superiority complex of "white" wears off the Spanish speaking people will find it easier to accept the Mongoloid classification. As a result of the intermarriage of the three races we have those people who are called mulattos and mestizos.

Ethnic Groups. "Groups whose members share a unique social and cultural heritage passed on from one generation to the next are known as ethnic groups."² Ethnic groups are identified by distinctive patterns of family life, language, recreation, and religious ways which differentiate them from others. "Members of such groups feel a sense of identity and an interdependence of fate with those who share customs of the ethnic tradition."³ Some of these ethnic groups come from the same country, as do the Mexican-Americans, but others are formed because of common traditions and experiences, for example, the Jews and Gypsies.

The Spanish speaking peoples, regardless of where they come from, or where they live, comprise an ethnic group.

The Mexicans. These people are those born in Mexico and who have migrated northward into the United States. Some of these have become citizens of the United States but they still claim Mexican nationality.

The Mexican-Americans. These people are the offspring born to

²*Ibid.*, p. 11.

³*Ibid.*

the Mexican persons living in the United States.

The South Americans. These people are the ones coming to the United States from South America. They come from different countries and usually have strong national pride.

The Latin Americans. This term was given to the Spanish speaking people by sociologists who were trying to find a term to describe them. For lack of a better term agencies such as the church and others used this term when describing the Spanish speaking ethnic group.

The Hispanics. The first peoples to lay claim to American soil were the Spanish Conquistadores. They explored the land that is now called the United States, establishing settlements in various areas, especially on the Florida peninsula and what is now the Southwest. These Spanish Conquistadores mingled freely with the native population who, as was mentioned earlier, were the Mongoloids in America and their offspring are called the Hispanics. The Spanish Conquistadores did not limit their explorations to the now continental United States but also explored and settled Mexico and farther to the south. The term Hispanics can well be the most descriptive and correct when referring to the Spanish speaking ethnic group.

The Chicano. Tradition has it that this word is a diminutive of the word Mexicano. This word was used as a derisive term to single out those people who came down to the market place from the Sierra Madre in Chihuahua. These people spoke a distinctive dialect and had

their own customs peculiar to mountain life. The townspeople felt superior to them and they started calling these mountain people the "Mechicano." Throughout the years the word was shortened to "Chicano." The proud upper class Mexican was not to be identified as a Chicano. In recent years the young generation of Hispanics has taken up the word Chicano and have used it as a symbol of liberation. A Chicano, then, is a person of Hispanic origin who has found pride in his heritage and will endeavor at all cost to carry on the "cause" of la raza. The word "raza" here means "the race." It must be understood that the term Chicano has not been accepted by the majority of the Hispanics.

The above listed terms show the diversity in the Spanish speaking ethnic group. It also points out the difficulty in finding a common term. The South Americans resent being called Mexicans and vice-versa. Mexicans resent the Mexican-Americans and oftentimes call them "pochos." The Puerto Ricans and Cubans are also saying that they want to be identified by their nationality. The term that has been used in academic and religious circles in reference to this ethnic group is Hispanos. This term seems to be the least resisted but yet not wholly accepted; thus, this writing will use the term Hispanos in the hope that it can be accepted and used by anyone referring to the Spanish speaking people of the United States.

VI. THEORIES OF ADJUSTMENT

A survey of Hispanic Methodism cannot be made without a brief look into the situation of adjustment into the American society by

this ethnic group. Peter I. Rose, from Smith College, suggests three principal theories of adjustment that immigrants sooner or later fall into, i.e.: assimilation, amalgamation, and cultural pluralism.⁴ A brief explanation of these terms is made here to show the role some Hispanics are in. Perhaps in seeing them in respect to their roles they can be better understood and accepted.

Assimilation. During the eighteenth century America was receiving thousands of immigrants yearly. Although there was the opinion of an open door policy, there were those who maintained that the immigrant should take off his foreign mantle and quickly must become an American. John Adams, in writing about this, said: "They came to a life of independence, but to a life of labor . . . and, if they cannot accommodate themselves to the character, moral, political and physical, of their country with all its compensating balances of good and evil, the Atlantic is always open to them to return to the land of their nativity and their fathers. . . ." ⁵ This theory then is "Anglo conformity." This theory served as the basis for the "melting pot" concept that has prevailed up to the present for many persons.

Amalgamation. While the assimilation theory was that of Anglo-ization there were those who went a step further and introduced the amalgamation theory. This concept was that a society ought to be formed (composed) of the "best" traditions of Europe. Such a society

⁴*Ibid.*, p. 50.

⁵*Ibid.*, p. 51.

could be a dynamic unity that would change the course of history. Such a society would be made up of *Americans*. The English writer Israel Zangwill wrote a play entitled "The Melting Pot" and portrays America as the crucible. The politician William Jennings Bryant, echoing Zangwill, wrote, "Great has been the Greek, the Latin, the Slav, the Celt, the Teuton, and the Saxon; but greater than these is the American, who combines the virtues of them all."⁶

Cultural Pluralism. This theory is opposite to assimilation and amalgamation. This theory is that the American society is comprised of diverse ethnic groups and that this diversity is what gives the United States its strength. Rather than absorption (assimilation) or fusion (amalgamation) pluralism is the system where giving and taking and sharing of ideas, customs and values is practiced.

In addition to the three theories of adjustment there are two patterns of behavior: acculturation and the marginal person. 1) Acculturation is the result of contact between groups possessing differing cultures. The pattern of behavior that ensues as the result of such contact can be called acculturation. 2) A person who comes from a group whose identity is determined in part by external pressure, who is excluded from opportunities for equal status, who is barred from assimilation, and lives in the periphery of the dominant society is called marginal. Such a person lives in two societies not only different but antagonistic to each other.

⁶*Ibid.*, p. 54.

VII. REACTION TO DISCRIMINATION

The three theories--assimilation, amalgamation, and cultural pluralism, have been the result of immigrants to America trying to accommodate themselves. Accommodation for some came easy while for others it was almost impossible. Those who found it difficult to accommodate themselves experienced discrimination and as a result reacted in one or more of the following:

Submission. The person who accepts his status (especially if it is an inferior one) given to him by the predominant society and plays the role is being submissive. The black person who accepts his "place" as just another "nigger" and learns how to play being black is a candid example of being submissive. For some persons in certain ethnic groups, acceptance of the subordinate status is the only way to survive.

Withdrawal. While submission means accepting a given status and playing the role, withdrawal is denial of identity. In this case the person accepts the majority's image of his group and because of self hatred or expediency, withdraws from the group. An example of this is the light-skinned negro or Hispano who rejects the status of black or moreno and tries to pass into the dominant group. The slang term for such Hispanos is "tio taco."

Avoidance. This is the behavior that results when a person accepts the status given to him but at the same time sets up an

accommodating device called "segregation." Segregation in this sense maintains a given status but at the same time rejects those giving him such status.

Integration. Opposite to segregation, which implies separate and equal, or separate and superior, we find integration to mean equal with no strings attached.

VIII. DEMOGRAPHIC INFORMATION

As was pointed out in the definition of terms there are several sub-groups of Spanish speaking people comprising this ethnic group. This same ethnic group has been labeled differently by the different writers, i.e. Mexican-Americans, Latin Americans, Spanish Americans, etc. Lately as a result of the political and self-conscious awareness movement this ethnic group has been referred to as La Raza. This term is fairly well accepted among political and student circles, but it has not been wholly accepted in religious circles or by the average Spanish speaking person.

Some writers have lumped all Spanish speaking people under one term--Mexican-American. This has been the case because the majority of Spanish speaking persons are Mexican-Americans. (See page 7 for definition of a Mexican-American.) Writings such as *A Documentary History of the Mexican-American*, *A Guide to the Study of the Mexican-American*, and others, imply that all Spanish speaking people are Mexican-Americans. In this writing the Spanish speaking people, regardless of where they came from, are going to be referred to as

"Hispanics." In order to show any demographic information about Hispanics it will be necessary to use information found in some writings that include all Spanish speaking people under the Mexican-American term. Some writers have used the designation "Spanish surnamed" in reference to the Spanish speaking people. Table I, pp. 15-16 gives good demographic information about the Hispanics in the southwest United States.

IX. CHURCH MEMBERSHIP AMONG HISPANICS

Statistics showing Hispanic church membership are not as reliable and accurate as one would like them to be. This is not to say that sources of such statistics are not trustworthy. There are several reasons for these fragmented statistics: some sources tend to be very conservative in counting membership while others might be just a little liberal; there is a constant flux of people from Mexico to the United States; there seems to be an easy flow from one church to another, thus records are not up-dated regularly; the lack of actual listing of Hispanic church members by census takers, etc.

Feliciano Rivera, of San Jose State, estimates that there are today seven million Hispanics in the continental United States.⁷

Kyle Haselden, in *Death of a Myth*, estimated in 1963 that of the five and one-half million Hispanics, fifteen per cent were Catholics and

⁷Feliciano Rivera, *A Guide to the Study of the Mexican American People in the U.S.* (San Jose: Spartan Bookstore, 1969), p. 3.

TABLE I

DEMOGRAPHIC INFORMATION*

Spanish surname population in the five southwestern states of California, Texas, Colorado, New Mexico, and Arizona--U.S. Census, 1960.

Arizona	194,356
California	1,426,538
Colorado	157,173
New Mexico	269,122
Texas	1,417,810

Spanish surname population in selected standard metropolitan areas in the five southwestern states and percentage of total population (1960 U.S. Census):

<u>Location</u>	<u>Spanish Surname Population</u>	<u>Percentage of Total</u>
Arizona		
Phoenix	78,996	11.9
Tucson	44,481	16.7
California		
Los Angeles-Long Beach	629,292	9.3
San Diego	64,810	6.3
Fresno	61,418	16.8
San Francisco-Oakland	177,239	6.4
San Jose	77,755	12.1
Stockton	30,585	12.2
Colorado		
Denver	60,294	6.5
Pueblo	25,437	21.4
Colorado Springs	6,135	4.3
New Mexico		
Albuquerque	68,101	26.0

TABLE I (Continued)

<u>Location</u>	<u>Spanish Surname Population</u>	<u>Percentage of Total</u>
Texas		
Austin	26,072	12.3
Brownsville-San Benito	96,744	64.0
El Paso	136,993	43.6
Laredo	257,090	37.4
Concentration of Spanish surname population in selected counties in Arizona, California and Texas (1960 U.S. Census):		
Arizona		
Ten Largest Counties		187,000
Maricopa		79,000
Pima		44,000
California		
Ten Largest Counties		773,000
Los Angeles		576,000
San Francisco Bay Area		145,000
Texas		
Ten Largest Counties		912,000
Bexar		257,000
El Paso		136,000
Hidalgo		189,000

*The foregoing information was taken from *Mexican-Americans in the Southwest* by Ernesto Galarza, Herman Gallegos and Julian Samosa.

five per cent were Protestants.⁸ That would allow for eighty per cent of the Hispanics as being unchurched. Using the figure of seven million Hispanics in the United States and applying Haselden's formula, we have:

Number of Hispanics in the U.S.		7,000,000
Number of Church Members		
Roman Catholic	15%	1,050,000
Protestant	5%	350,000
Unchurched	80%	5,600,000

There are no compiled statistics as to how many Hispanics are in the different denominations. The denominations that apparently have the larger number of Hispanics are the Baptist, the Methodist, and the Pentecostals, listed in alphabetical order. The following statistics show the available information of Hispanic Methodists in the Southern California-Arizona Conference:⁹

Number of Hispanic Methodists

<u>Year</u>	<u>Relationship</u>		<u>Total</u>
1939 Unification	Full Connection	3,240	
	Preparatory	931	3,969
1957 First Year of Integration	Full Connection	2,551	
	Preparatory	989	3,540
1971	Full Connection	2,045	
	Preparatory	555	2,600

A cursory look at the demographic information (see Table I, pp. 15-16) points out that the Hispanic population in the United States

⁸Kyle Haselden, *Death of a Myth* (New York: Friendship Press, 1964), pp. 103-104.

⁹Southern California-Arizona Conference, *Journals*, 1939; 1957; 1971.

is great and all indications are that it will continue to grow. What this information also reveals is that the percentage of Hispanic church membership does not correspond to the national Hispanic growth. Three observations can be shown from this information: 1) the Church (both Protestant and Catholic) is not taking the Hispanic people seriously, 2) the Hispanic people are unchurched, and 3) the Methodist Church has an open field for ministries among the Hispanics.

CHAPTER II

THE MIGRATION ERA:

THE BEGINNINGS, 1850-1919

In the introduction to their book *Mexican-Americans in the Southwest*, Ernesto Galarza, Herman Gallegos, and Julian Samora describe the Spanish speaking people, whom they call Mexican-American, (called Hispanic in this study) in this manner:¹

The people of this study are as old as the Spanish conquests of the 1500's before there was a British Jamestown and as recent as tomorrow's immigrant who will walk across the border, visa in hand, to join relatives in East Los Angeles or Denver.

They are as rural and rooted as a mountain villager of Trampas, New Mexico, and as mobile and urban as a United States congressman.

Their early ancestors contributed to the area, and consequently to American culture, the domesticated animals of the region: horses, cattle, sheep, and goats. They brought the fruits and most of the vegetables that have made agri-business what it is in the Southwest today. They brought the knowledge and the means to extract the minerals of the earth. The livestock industry and its concomitant cowboy mystique are their legacy. Irrigation and present-day water laws derive from them. Christianity came with them.

Some say they were greedy and undoubtedly many were; but many spent their fortunes for the sake of colonization. Their treatment of the Indians was harsh and exploitative, but as often as not the Indian was incorporated into the society (even through marriage), rather than killed, driven off, or corralled in reservations. Racism was not one of their contributions to this land.

¹Ernesto Galarza, Herman Gallegos, Julian Samora, *Mexican-Americans in the Southwest* (Santa Barbara: McNally and Lofton, 1969), pp. vii-viii.

Later ancestors, colonists of a different type, brought to a newly-unified country the brawn and muscle needed for its development. They were poor and they lacked sophisticated skills. Yet they built the railroads, not only in the Southwest, but in the North and East. Their sweat developed the vast agricultural lands. They plowed the land, planted the seed, and produced the harvest. Their labor constructed the houses and public buildings. They cut the timber and built the highways. And out of ground that had once been theirs, they created the West--for the use, profit, and enjoyment of others.

The descendants of these heterogeneous groups are now commonly known as Mexican-Americans. The great majority reside in the Southwest, and the rest--some 15 to 20 percent--are concentrated in such Midwestern and Eastern urban centers as Kansas City, Chicago Heights, the South Chicago-East Chicago-Gary complex, Lansing, Saginaw, Detroit, Toledo, and Washington, D.C.

In order to understand these Spanish speaking people let us look briefly at their immediate origins, the reasons for the northward migration, and their places of settlement.

I. ORIGINS

Due to the fact that this dissertation deals mainly with Hispanic Methodism, detailed history is not going to be dealt with. The following history of the origins of the Hispanics was gathered from two main sources: *Merchants of Labor*² by Ernesto Galarza, and *Mexico Today*³ by George B. Winton.

During the sixteenth and seventeenth centuries there developed in Mexico a society molded on Spanish colonial traditions. The pattern

²Ernesto Galarza, *Merchants of Labor* (Santa Barbara: McNally and Lofton, 1964), pp. 17-32.

³George B. Winton, *Mexico Today* (New York: Methodist Book Concern, 1913), pp. 175-206.

was similar to feudalism in that there were the hacendados (lords) and the peones, or servants. The hacendado was the owner of large land areas (some over a million acres) called haciendas. The hacendados ruled in their particular domain in much the same way as the feudal lords did and had servants whom they called peones. Chevalier, in his *La Formacion de los Grandes Latifundos en Mexico* (according to Ernesto Galarza in *Merchants of Labor*) points out that as late as 1920, 96.2 percent of the common people had no land in the state of Jalisco. It was even worse in the state of Veracruz, where 98.9 percent had no land. In the state of Mexico, 99.8 percent of the total land belonged to less than one percent of the common people.

The permanent labor force (the peon) in the hacienda was called peones ascillados. These ascillados were held in bondage by the hacendados by the device we now call the company store. The peon would be so much in debt to the hacendado that there was no hope of liberation or escape from that way of life.

Another class of worker was known as the peones de tarea; we know them today as seasonal workers. These peones de tarea eked out a living in small plots of land, owned by the hacendados, and during the planting and harvesting seasons were added to the regular labor force. These too were never able to own or create their own destiny, for they were at the mercy of the hacendado. These hacendados were of the gentry class and they determined the lives of the peones. This was done by controlling the labor wages, which were on the average of 150 pesos a year and controlling the market--the peon could sell his

produce only to the hacienda and only the hacienda could sell them seed.

The design and organization of the hacienda then was a form of feudalism. The headquarters of the hacienda was the "casa grande" or manor of the rancho grande. This casa grande faced the plaza around which were the workshops, storehouses, stables, barns, the chapel, and the jail. This self-contained community was surrounded by a thick, high adobe wall called "la tapia." This high wall gave the community the image of a fortress which served a dual purpose. It protected the community from outside attack and held in check the discontents of the peasantry.

An archetype of these regional absolutisms was General Porfirio Diaz, who ruled Mexico for three decades. Under him were others who ruled with the likes of iron military repression. Dictator Diaz had a network of agents, appointed by the governors, who in turn were appointed by him, to watch over the municipal affairs. What they saw on the surface was a placid countryside inhabited by humble, ignorant people.

What was actually happening beneath the placid surface was a potential uprising that would eventually erupt into a violent revolution. In 1910 the uprising took place in what is called the Agrarian Revolution, led by Emiliano Zapata.

By 1913 the peasants had possession of the country and on January 6, 1915, the national government nullified all transactions in rural property during the past seventy-five years. In December

1920, the fundamental Ley de Ejidos was enacted, restoring the communal form of land ownership and use to its ancestral rank. The constitution itself was amended so as to destroy the latifundia and to encourage small land ownership.

During the four decades after the nullification of the land transactions (1915) most of the land was wrested from the hacendados and restored to the ancient communal ejidos. The owners of these small plots of land (called ejidos) are known as ejitarios. This ejido system seemed, at the time, to be the solution to Mexico's agrarian revolution.

This was not the case, however. Emiliano Zapata was assassinated in 1918 and there was not a brave enough peasant leader to follow him. The survivors of the old hacendado regime had kept most of their liquid cash and some of the choicest land holdings. Slowly they moved into important positions within the revolutionary order and a game of delaying action in agrarian reforms began to take place. In the 1920's the nation was plunged into a struggle for power among rival generals and the ensuing fighting drained the energy from the revolution. In this state of affairs a reaction appeared in the countryside. Villages were attacked, buildings razed, and crops burned to discourage the ejido. This condition existed for up to forty years after the constitutional measures were enacted to break up the hacienda system.

Mexico was shaken up by this uprising of the peasants who wanted in, not out. The dispossessed wanted to be part of the system

and the way they started doing this was by fighting to regain possession of the land they lived on. They were not wholly successful and migration was the only alternative for many thousands, for whom the southwest, as we know it now, became the goal.

II. MIGRATION

The treaty of Guadalupe Hidalgo of 1848 left a barrier between Mexico and the United States consisting of a desert four hundred miles wide. Geographically speaking it was almost impossible for any migration of peoples to take place between the countries at this time. The feudal system that existed was not conducive to migration on any appreciable scale.

Between 1880 and 1910 nearly 15,000 miles of railway were laid to carry the mineral products found in fair abundance in Mexican soil. These consisted of gold, silver, copper, and lead, among others. These minerals were being mined at such areas as Durango, Zacatecas, Chihuahua and Sonora. The railroads were serving as connectors and export routes from these mining areas with the border terminals in Eagle Pass, El Paso, Douglas, and Nogales. These terminal points also served as export points for livestock, petroleum, and produce.

The railroad lines became the nerve system of Mexico as they not only served as export routes, but they also were attracting many disenchanted peons away from the haciendas. Thus construction camps (section gangs) sprang up all along the railroad lines, made up of ex-miners and ex-peons. The American smelters built just north of the

border would use the man-power available in these camps. The camps served only as stepping stones for the migration north, for the American dollar was very attractive to a peon who was used to getting 150 pesos a year.

After 1911 a major exodus from the rural areas began. The hacendados, feeling the competition of the railroads as far as labor resources was concerned, migrated to the large cities. The result was that there was an enormous number of unemployed peons and these followed the hacendados to the cities. This exodus changed the population pattern in Mexico from rural to urban. Another exodus was taking place at this time and this one was heading north. The railroads had made the north accessible and migration in great numbers was taking place. "A la capital o al norte" (to Mexico City or to the States) became the cry of those caught between the crossfire of the revolution.

Migration for the disillusioned peon and the miner became an attractive alternative. It was not unusual for large numbers of men from one given area to leave at one time. It was reported in one instance that four hundred men left one community in Zacatecas to come and work north of the Rio Grande. Crossing of Mexicans between the terminal points of Juarez and Matamoros was reported at one thousand per month. In the last ten years of the 1800's there were reported nine hundred seventy-one Mexicans immigrated to the United States. In the first ten years of the 1900's there were more than forty-nine thousand immigrants reported.

There was a counter-migration move made by the Liberal Party

of Mexico in 1906. The Party promised land to any Mexican residing abroad. This promise was a feeble one and made too late. Immigration to the United States increased tremendously and it is reported that between 1911 and 1921 the number of legal entries to the United States was 250,000. From 1921 to 1930 a total of 459,287 persons had emigrated legally. Combining the number of immigrants officially recorded with those who entered illegally, well over 1,000,000 Mexicans crossed the border between 1900 and 1940. The border towns were increasing in number; for example: Tijuana's population increased from 16,846 to 59,117 in ten years--1940-1950. (Consult the demographic table on pp. 15-16, to see population concentration of Mexicans in the U.S.) The stable portion of the Mexican population, those who are to be found in the rural and suburban colonias, are called "locales." By 1940 there were many colonias throughout the Southwest. These people came to the Southwest as a result of the socio-political turmoil taking place in their homeland. They migrated here by choice, trying to find roots. The 1960 census shows a total of 3,798,804 Hispanics in the five states comprising the Southwest. Of these, California had 695,643 and it is estimated that the number today exceeds one million. Arizona has, according to the 1960 census, 105,342. But again, it is estimated that there is a considerably larger number today.

III. RELIGIOUS SITUATION IN MEXICO--1850-1910

Hispanic Methodism had its roots in Mexico, as the following

brief history will point out.⁴

The Roman Church had enjoyed a privileged relationship with the civil government for at least three hundred years. Some of these privileges were: the right of ecclesiastics accused of some crime to a trial in a special court of their own; Church control of cemeteries; Church control over marriages; Church land holdings, etc. In 1857, the "Laws of Reform" were enacted, aimed directly at the special privileges that the Roman Church had. The privilege most attacked by these laws was that of land holdings and sequestration of buildings took place.

The Church party in Mexico sought help in Europe when all these laws were enacted and French intervention resulted. Maximillian was defeated in 1867, and the French troops withdrew from Mexican soil.

IV. THE PROTESTANT CHURCH IN MEXICO, 1850-1920

The Reform Laws were the product of some intellectuals who were opposed to the special privileges which the Roman Church enjoyed. One of these intellectuals was none other than President Juarez, who is credited with saying, "upon the development of Protestantism largely depends the future of our country."

During the Juarez administration, the government found itself with many buildings taken from the Roman Church. These were not

⁴The data reported in this chapter in relation to Methodist work in Mexico was confirmed as correct by Professor Gustavo Velasco, Chairman of the Commission on History and Archives of the Mexican Methodist Church. This was done in a conversation with Professor Velasco in March, 1973.

easily disposed of, for there were anathemas launched against any who should traffic in what had been consecrated property.

This intellectual emancipation seemed to be the opportune moment for Protestant work to begin. The government helped the Protestant societies, which were already in operation, to acquire buildings by making grants and easy term loans. Such a move enabled a Protestant society to acquire a choice church building in the heart of Mexico City as well as a San Franciscan monastery. This acquisition became later on the Gante Methodist Church.

As the attitude towards Protestantism became more favorable there seemed to be the surfacing of religious groups in various parts. Groups of men gathered to study and discuss matters to satisfy this intellectual thirst they felt. Later some of these intellectual groups would be formed into religious congregations.

It was during the 1860's that this phenomenon was taking place and two incidents seem to coincide with the beginnings of Protestant work in Mexico. In Mexico City one of these intellectual groups was led by a soldier named Sostenes Juarez, who was related to President Juarez. This man came upon a French Bible left behind by one of the soldiers during the French intervention. Mr. Juarez could read French and translated the Bible for his group. He later became a minister and functioned as one for more than twenty years.

As a result of the Reform Laws the ban on the sale of Scriptures was lifted, and the American Bible Society as well as the British and Foreign Bible Society had agents in Mexico. The American Bible

Society had already begun its work on the north side of the border in Texas even during the French intervention. One person who merits mention as a worker for the American Bible Society among the Mexican-Americans was Miss Melinda Rankin. She worked her way across the border into Monterey and other areas south. These two incidents seem to be the beginning of Protestant work in Mexico.

Protestant work in Mexico was enhanced by the settling of a considerable number of soldiers of fortune from the United States. These soldiers came to Mexico during the French intervention, which was occurring simultaneously with our Civil War. One group made up of northerners and southerners allied themselves with the Juarez government and took part in the latter months of the war against Maximillian. The other group was made up of southerners who were disillusioned after General Lee's defeat. The Protestant background of these soldiers encouraged them to support any Protestant movement in Mexico.

Another factor that helped the Protestant movement in Mexico was the establishment of a republican government which allowed for religious liberty.

V. THE ESTABLISHMENT OF DENOMINATIONAL MISSIONS IN MEXICO

In the early 1870's some Protestant groups were being officially organized. The Baptists had already begun to organize groups in the late 1860's, associated with the missionary work of Miss Rankin. In the late 1860's an independent mission was organized in Mexico City. This same group was taken over by the Mission Board of the Protestant

Episcopal Church. This group's leader was Mr. H. C. Riley, a missionary from South America, who continued the work with the support of American churches. The Society of Friends organized some mission work in the extreme northeastern corner of the Republic as early as 1870.

The following denominations also opened up mission work:

Presbyterian	1872
Congregational	1872
Methodist Episcopal Church, South	1872
Methodist Episcopal Church	1873
Presbyterian (South)	1874
Associated Reformed Presbyterian	1878
Southern Baptist	1880

(See Table II on number of Protestants in Mexico, 1913, p. 31.)

In 1897 an Independent Mexican Church was organized, having a congregational structure of government.

VI. METHODIST WORK IN MEXICO

As early as 1872 there was Methodist work being done in Mexico by the Board of Missions of the Methodist Episcopal Church, South. The total number of full members recorded in a 1913 report were 7,390. (See Statistical Report of Protestant Missions in Mexico, 1913, p. 31.) A year later, in 1873, the Board of Missions of the Methodist Episcopal Church shows the total number of full members as 7,127. It also shows a total of 14,391 adherents not yet communicants. As of 1913 there were 28,908 persons in Mexico who had come under the influence of Methodism. Among the thousands of immigrants who had migrated from Mexico to the southwest there were many Protestants, many of whom were

TABLE II

PROTESTANT MISSIONS IN MEXICO, 1913*

<u>AMERICAN SOCIETIES</u>	<u>STATIONS</u>	<u>MEMBERS</u>	<u>ADHERENTS</u>
American Baptist Home Mission Society	18	1,238	
American Board of Commissioners for Foreign Missions	4	1,156	2,261
American Friends' Board of Foreign Missions	3	710	1,230
Board of Foreign Missions, Methodist Episcopal Church	5	7,127	14,391
Board of Foreign Missions, Presbyterian Church USA	8	3,961	2,714
Christian Women's Board of Missions	3	677	
Board of Missions, Episcopal Church, South	13	7,390	
Protestant Episcopal Church	6	1,114	
Presbyterian Church (South)	6	1,021	1,850
Southern Baptist Convention	<u>10</u>	<u>2,087</u>	<u> </u>
Totals	76	26,481	22,446

*These statistics are taken from a report dated 1913 found as Appendix F in *Mexico Today* by George B. Winton.

Methodists.

VII. COLONIAS IN ARIZONA AND CALIFORNIA

As was pointed out earlier, the people migrating north from Mexico were settling in clusters called "colonias." These colonias sprang up where some economic stability could be found. Three sources that provided this stability at that time were copper mines; agriculture, mostly fruit growing; and the railroad construction camps.

In Arizona most of the immigrants settled in the copper mining towns. Some of these mining towns were: in the southeast, Douglas, Bisbee; in the central mountains, Globe, Miami, Superior, Hayden, Monmouth; in the northeast, Morenci, Clifton; in the north center, Jerome, Bagdad; in the southwest, Ajo. The next most popular places of settlements for the Mexican immigrants were the railroad terminals--Nogales, Tucson, Benson, Yuma, Flagstaff. The third usual places of settlement were the agriculture valleys--the Gila River Valley extending westward from the New Mexican border through central Arizona, the Salt River Valley in central Arizona, the Colorado River Valley in southwestern Arizona.

In California the immigrants were choosing mainly between two types of settlement. The first one was the urban settlement, and we have seen Los Angeles become the city with the most Mexicans north of the border. The other place of settlement were the huge agricultural valleys throughout California and the West Coast. The central California valleys received the most immigrants at the turn of the century.

(Consult the demographic information showing the concentration of Mexicans in California, pp. 15-16.)

Hispanic Methodism was to be found in these colonias, either among those recent converts coming from Mexico or by way of the missionary work beginning among the colonias.

VIII. EARLY HISPANIC METHODIST WORK IN ARIZONA, 1920

Hispanic Methodism was expanding westward and reaching into Arizona circa 1870. The Methodist Episcopal Church had among other conferences the New Mexico Annual Conference, which in turn had under its jurisdiction the Southwest Spanish Mission. This Mission covered such areas as Arizona (east of meridian 112°), New Mexico, Colorado, El Paso, and the states of Chihuahua and Sonora in Mexico.⁵ Under this geographical set-up, two areas in Eastern Arizona began to feel Methodist influence as the ministers from the New Mexico area were ministering to the remote mission outposts.

The Sanchez Story. The following story of Methodist work in Eastern Arizona (the Gila River Valley area) was gathered from an interview in November of 1972 with the grandson of the founder of a colonia named Sanchez, Arizona. The name of the person interviewed is Don Manuel Sanchez, who is eighty-four years old. He and his family still live in the same colonia founded by his grandfather, Don Lorenzo

⁵Iglesia Metodista Episcopal, *Disciplina*, 1920, par. 521, Section 10.

Sanchez, circa 1870. Don Lorenzo had three sons born to him in this colonia circa 1871-1875, namely, Adiel, Daniel, Ricardo. Ricardo was the father of Manuel, the person interviewed for this story. Don Lorenzo Sanchez came into contact with Protestant work south of the border before migrating to the north, but never became a member of any church. There at la Colonia Sanchez Don Lorenzo would hold family religious gatherings, but no formal organized efforts were made until circa 1905 when the Southwest Spanish Mission (from the New Mexico Annual Conference) sent ministers into Arizona. There are two ministers whom Don Manuel recalls--the Reverend Leandro Fernandez and the Reverend Dionicio Costales. Under the guidance of these ministers an adobe chapel was built along the banks of the Gila River. At the regular Sunday services there were up to fifty persons gathered. This chapel was destroyed by the waters of the flooding Gila River circa 1918. No attempts were made to build another one.

The colonia did not continue growing in population and the small congregation did not relate to any other organized Methodist Church. When the ministers from the Southwest Spanish Mission ceased coming to hold services, the Sanchez family continued with the family devotions as they had done before this brief organized ministry. Don Ricardo was put in charge of the congregation as a lay person, and the Sanchez family still values a Discipline of the Methodist Episcopal Church, 1920 given to them by the preachers coming in from New Mexico. Later on a school house was built by the state of Arizona to serve the colonia. This school house served as a church in the Methodist

tradition on Sundays and as a school during the week. The young generation of the colonia has moved out to the cities and as of now only two brothers of the Sanchez family remain--Don Manuel and Don Ruben. They still claim Methodist affiliation after so many years without any formal church affiliation. Don Manuel has not received holy communion for so long, that he does not recall the actual number of years since he last communed.

Southeast Arizona. The other area where Methodist work was being carried out was the extreme southeastern corner. This area includes Bisbee, Douglas, and points across the border such as Agua Prieta, Cananea, Magdalena. There are no records available, but pioneer members of the Douglas church were interviewed in November, 1972. One of these pioneer members is Mrs. Carolina Carrasco Oquita, who recalls that around 1914-15 religious services were held at the home of Mrs. Otilia Valencia. These services were led by lay persons at first--Mr. Joaquin Carrasco and Jesus Murrial. This small group of people were already meeting as a religious group when the ministers of the Southwest Spanish Mission came into the area. The first minister to come and organize this group as a Methodist congregation was the Reverend Dionicio Costales. In 1917 the group became large enough to build a structure for a regular meeting place. The Reverend Burman was the minister that guided the building of this meeting home that later on became the parsonage. A large, beautiful church building was also built under the guidance of Reverend Burman in 1920.

Hispanic Methodist work was limited to the eastern border of

Arizona up to the time of unification in 1939, under the Methodist Episcopal Church, except for a limited work in the Salt River Valley.

South and Central Arizona. The Methodist Episcopal Church, South, was doing some work among Hispanics in the Southwest as early as 1893. The Northwest Mexico Mission Conference had three districts at that time, i.e.: Chihuahua and Sonora Districts, with the presiding elder being H. C. Hernandez; Durango District, where the presiding elder was R. C. Elliott.⁶

Churches that are now in the state of Arizona (in 1893 this was a territory) but were in the Chihuahua and Sonora Districts, are Phoenix, Nogales, and Tucson. The records of the Northwest Mexico Mission Conference held in El Paso on October 26-30, 1893, show the Reverend Emeterio Quiñones as the pastor of the Phoenix Church. The Church at Nogales, Arizona was first reported at the conference held in Guaymas, Mexico on October 8-12, 1896. The pastor appointed at that time was the Reverend S. V. Dilly. In 1897 the Reverend H. C. Hernandez was appointed to the Mexican church in Tucson. The Journals available at the School of Theology at Claremont of the Methodist Episcopal Church, South, are not complete and there are years for which records are not available. Thus we have no records of precise dates for some churches. The Journal for 1909 shows that by this time Tempe had some Hispanic Methodist work and the Reverend Maximo

⁶Methodist Episcopal Church, South, *Journals*, 1893, p. 156; 1894, p. 138; 1895, p. 66.

Villareal was the minister.

Other Conferences Working in Arizona. At the General Conference of the Methodist Episcopal Church, South, held in Oklahoma City in 1914, it was agreed that a Mission be formed of the territory west of the Sierra Madre mountains, to consist of the states of Sonora, Sinaloa, Tepic, and Lower California in Mexico, and of the Mexican work in the states of California and Arizona. This mission was named "The Pacific Mexican Mission" and was responsible to the Methodist Episcopal Church, South, which continued its work among the Hispanics in the southwest until unification took place in 1939.

There were two other conferences doing work among the Hispanics in the territory of what is now north-central Mexico and our southwest. The Mexican Border Mission Conference included the Monterey District and San Antonio District. The Central Mexican Mission Conference included: Mexico District, Eastern Mexico District, and the Guadalupe District. From these two conferences and the others mentioned previously came many of the ministers who served in Arizona and California. Some of these (omission of some pioneer is not intentional) were: A. S. Navas, L. Reynolds, E. M. Sein, R. K. Shade, D. Gomez, Abel Gomez, J. Anguiano, J. Alvires, Miguel Narro, Enrique Narro, F. S. Montelongo, M. Cota, E. R. Muñoz; M. M. Bustamante, A. Olivas, V. Mendoza, A. Sanchez, L. P. Tirre, and F. L. Florez.

In 1918 the Western Mexican Mission was formed and its first session was held in El Paso, Texas on October 11, 1918. At this session it was reported that proposed work was to be done in Ajo,

Miami, Ray, Hayden, and Superior in the state of Arizona.

IX. EARLY HISPANIC METHODIST WORK IN CALIFORNIA, 1920

In 1879 the Southern California Methodist Conference appointed a committee to investigate the possibility of working with the Spanish speaking people.⁷ The 1880 Journal reports that the Fort Street Church had begun a Spanish ministry under the direction of the Reverend and Mrs. Antonio Diaz.⁸

There are no records of the work being done in the years 1880-1900. There was some work being done in the three districts--Santa Ana, Los Angeles, and Pasadena, but there seems to have been no cohesiveness and direction at the time.

The Los Angeles District report to Annual Conference in 1909 shows that the Spanish work under the direction of O. C. Laizure was making slow progress.⁹ It was reported at that time that a boy's industrial school was perhaps the real solution to the difficult problem of Spanish work.

It was becoming evident to the annual conference that a special ministry had to be created to work with the Spanish speaking people of Southern California. At that time the Conference felt that there was

⁷Edward Drewry Jervey, *The History of Methodism in Southern California-Arizona* (Nashville: Parthenon Press, 1960), p. 91.

⁸*Ibid.*

⁹Southern California Methodist Conference, *Journal*, 1909, p. 34.

no indigenous person capable of directing this special ministry. The search began for a person to take charge of Spanish work, but it seems that it was not an easy task.

The Entrance of Dr. Vernon M. McCombs. By 1911 a USC student by the name of Ruth Iliff had for four years been helping Mexican children with their English. Miss Iliff invited a young missionary just returned from Peru who was studying Spanish at USC, to speak to one of her classes. This initial contact led her to rush to a meeting of Methodist Episcopal ministers at First Church of Los Angeles at Sixth and Hill Streets. They were startled to see a young woman run into the chapel, stand in the middle of the center aisle, and exclaim, "I've found a man!" The ministers simply stared at her. "I've found the man you are looking for," she continued. "He would be perfect as head of Latin-American work in Los Angeles. He used to be a missionary in Peru. He speaks Spanish beautifully, and most of all, he loves those people. Put Vernon McCombs in charge and I know we can get somewhere helping the Mexicans." One of the ministers spoke: "I've met him. He came back to the United States because he wasn't well. Why should we put a sick man on the job?" Nevertheless, after some discussion, the ministers decided to consider the man.¹⁰

And so it was that Dr. Vernon M. McCombs was the man who took the helm of Spanish work in 1911 and was effective in organizing and

¹⁰Betty Harris, *The Story of Goodwill Industries of Southern California* (Los Angeles: Goodwill Industries of Southern California, 1971), p. 7.

giving direction to the same. During that year he traveled between the three major concentrations of Spanish speaking people, i.e.: Los Angeles, Pasadena, and Santa Ana. At the Annual Conference of 1912 he reported that there were three established churches.¹¹

The Los Angeles mission was headed by Mr. Narro and was located at 225 Bloom Street. There were 52 members and 6 probationers. Mr. Narro was doing some missionary work in Whittier and Compton. The Pasadena Church was headed by Mr. and Mrs. Weaver and was supported by the Anglo churches in Pasadena. They reported 22 members and 9 probationers. The Santa Ana Church was first headed by Brother Murkett, pastor at the Anglo Church of Santa Ana. That same year the Reverend Ambrosio C. Gonzalez was secured. There were 22 members reported. The Reverend Gonzalez also did some missionary work in Anaheim.

There were other points of work being opened at this time: Rivera, Montebello, Downey, and Compton.

Hispanic Methodism was taking hold and growing, spreading as far north as Fresno, as is indicated by the reports to Annual Conference by Dr. McCombs. The following statistics, taken from the Journals of the Southern California Methodist Conference, will show this growth:

Composite Reports.

1913	220 members
1915	241 members
1916	285 members plus 238 probationers

¹¹Southern California Methodist Conference, *Journal*, 1909, pp. 106-110.

1917	345 members
1918	724 members
1919	549 members ¹²

Locations of Hispanic Work.

1912	Santa Ana, Anaheim, Rivera, Montebello, Downey, Compton, Los Angeles, Pasadena
1913	Lankershim, Santa Paula
1914	Delhi, El Modeno, Fullerton, Long Beach
1915	Olinda
1916	San Fernando
1917	Watts
1918	Calexico, Orange, Garden Grove, Westminster, Placentia, La Habra, Glendale, Lamanda Park, Ventura, Saticoy, Fillmore, Bardsdale.

The ministers working these missions, many of which were circuits, were the following: Antonio Jiminez, Enrique Narro, Ambrosio Gonzales, Reverend Murkett, Reverend and Mrs. Weaver, Emilio Hernandez, and Samuel B. Goiten.

Institutions Ministering to Hispanics. This dissertation deals mainly with Hispanic Methodism in relation to churches and their congregations per se. Therefore, it will not include a detailed history of any of the institutions serving the Spanish speaking people of this conference. Recognizing, though, that a complete survey of Hispanic

¹²There seems to be an error in the number of members reported. All indications are that Hispanic Methodism was growing as time went on.

Methodism cannot be made without mentioning some of these institutions, following are brief summaries of three institutions that were established early in the history of Hispanic Methodism: 1) the Frances DePauw Home, established in 1898; 2) the Spanish American Institute, established in 1913; 3) and the Plaza Community Center, started in 1915. These summaries are taken from Edward Drewry Jervey's book, *The History of Methodism in Southern California-Arizona*.¹³

1) In 1898 the Grace Methodist Church of Los Angeles sponsored a program for Hispanic girls and women under the direction of Mrs. A. M. Whitson. The program at the outset consisted of classes on home economics and regular school work and after a year's duration it was expanded to include a sewing school. During this same year a preaching service was included as part of the weekly program. The program seemed to be meeting a need and it became evident that expansion was necessary, but such expansion required other means of support. It was then that the Woman's Home Missionary Society became involved as another sponsor. In 1900 a large house located on Hewitt Street was donated by Mrs. Frances DePauw for the purpose of beginning a home for Hispanic girls. This proposal was accepted as the first conference project for the Woman's Home Missionary Society. This home continued functioning as a home for girls where they were given formal school education plus the classes in homemaking. The program was well organized and the number of girls housed and those on the waiting list asked

¹³ Jervey, *op. cit.*, pp. 93-99.

for a third expansion of facilities. There were new facilities built in 1902 at 4952 Sunset Boulevard in Hollywood. The formal school education was continued up to 1946, when the girls were given their education through the public school system. The primary purpose of Frances DePauw Home was to give every type of training to these girls that would develop character, skill, personality, and fitness for home and community life.

2) The success of Frances DePauw Home to meet a need among the Hispanic girls prompted Conference to look into the possibility of establishing a similar program for Hispanic boys. In 1909 a school was incorporated under the name of "Industrial Training School for Boys." The purpose was to do with boys something similar to what Frances DePauw Home was doing for girls, namely, to give every type of training that would develop character, skill, personality, and fitness for home and community life. This set-up continued for two years but it became evident that the future of this school rested upon the total involvement of the Conference. In 1911 when Dr. Vernon McCombs came in to head the Hispanic Methodist work, he took this school as a special priority. In order to have a permanent location with adequate facilities, the search for such a site was launched. The Gardena Methodist Church, under the leadership of its pastor, the Reverend Dr. Charles Lewis, responded by setting aside funds and time to establish a permanent site for the school. The site was obtained, buildings erected, and in 1913 the school opened at 15840 Figueroa in the suburb of Gardena. The name of the school at that time was "Spanish American

Industrial Training School for Boys," which was later changed to "Spanish American Institute" and commonly referred to as "S.A.I." The original concept of education for the boys was broadened somewhat to include "spiritual" training. To carry on such training a Bible Training Class was begun. This religious department at SAI served as the source for supplying ministers to the expanding Hispanic Methodist work in this conference. This Bible Training Class continued for a short while at SAI, but because of the distance from the major concentration of Hispanics (in downtown Los Angeles) it was transferred to La Plaza. The industrial training continued at SAI and it included training in such trades as agriculture, dairying, printing, ironwork, commercial arts, and others. Such training required larger facilities and in time the campus occupied ten acres and had several buildings, including a chapel. The school was originally established to meet the needs of Hispanic boys only, but it soon became evident that Southern California was receiving immigrants from other nationalities and they, too, needed ministering to. By 1942 the program at SAI included pupils from different nationalities and an international flavor was evident. Although Dr. McCombs was the person mainly responsible for its existence, the school continued its splendid program for many years under the supervision and direction of men like Dr. A. Ray Moore and Dr. Alexander Stephens. In 1937 Dr. and Mrs. Richard Silverthorn began their ministry at SAI and continued up to their retirement in 1959. After the retirement of Dr. and Mrs. Silverthorn there have been others taking over the helm, including an alumnus of the school, the

Reverend Richard Acosta.

SAI continued in its original program of vocational training up to the early 1960's, when due to the boys' lack of interest in such training, the program had to be revised. The dairy farm and truck farming that at one time had been a good business situation had to be done away with. The printing training continued for a time but that too gave way for lack of interest. For several years in the 1960's the School functioned mainly as a home for boys who were receiving their formal education through the public schools. SAI itself was becoming locked in by the industrial and manufacturing business springing up all around. The entire area was zoned as commercial and it soon became evident that it was no longer economically possible to remain in the same area. At the same time, the program was limited to a living-in situation and the need for another direction became a concern for the Board of Directors of Spanish American Institute. The decision was made to liquidate the entire campus and to study the future of SAI. In 1970 the campus was sold and the Board of Directors decided to look into the possibility of starting a program related to the School of Theology at Claremont. Presently (1973) this is where the situation rests; there is no specific site for SAI, and there is no specific connection with STC. The monies acquired through the liquidation of the campus at Gardena have been deposited in a bank, and it seems that there will not be a need for a director after this annual conference until a definite direction can be found.

3) The number of Hispanics needing social services was so

great it became evident that an agency dealing in this aspect was needed. The Frances DePauw Home and SAI were tending to the educational needs of the Hispanic youth but nothing was being done for the adults. This was a major concern for Dr. McCombs, so he set out to find ways for providing the much needed social services. Under his leadership a corporation was formed--the Methodist Board of Latin-American Missions for Religious, Educational and Benevolent Purposes. The main purpose of this board was to build a center where religious and social services could be rendered. Vincent Methodist Episcopal Church donated an old building on Bloom Street where the first services, both religious and social, were given. From the outset the project was supervised by Dr. McCombs but he had an assistant who later on became the director of the center. Miss Katherine Banfield Higgins came from Elmwood, Indiana, and because of her tireless work with the Hispanic people and her leadership in this center in future years, became known as the "Angel of the Plaza."

A site was acquired for the proposed permanent center at 125 Marchessault Street, which was in the center of the Hispanic community known as the Plaza. This very site later on became East Sunset Boulevard and formed the east side of Olvera Street. In 1918 the Board of Latin American Missions for Religious, Educational and Benevolent Purposes changed its name to Plaza Community Center. On March 5, 1918, Plaza Community Center had its housewarming ceremonies.

The services rendered at the center were varied and included a clinic, an employment agency, a craft shop, a music department,

religious services, and others that were developed as the needs arose. The industrial aspect of this enterprise was later on separated from the social services and this was the beginning of the Goodwill Industries of Southern California which became incorporated in 1919.

The religious aspect of this enterprise included the building of a church which would minister to the people being served by this social agency. This church became a reality under the direction of the Reverend Dr. Eucario Sein who was its minister until 1934, when he left for Mexico. This church was known as La Plaza and it became and still is the largest Hispanic Protestant Church on the West Coast.

This social service center continued operating up to 1954 at the same site on East Sunset Boulevard. In 1954 a new site was acquired in East Los Angeles and the services were continued from that new location. The services were limited to that of a clinic until larger facilities were built. In 1960 the new facilities were built and dedicated and the program expanded to include not only the clinic but educational programs for children. These children's programs were undertaken in cooperation with the Welfare Planning Council of Los Angeles. At this moment (1973) Plaza Community Center is still functioning as a social service center among the Hispanics in East Los Angeles.

X. PROGRESS REPORT, 1911-1919

For eight years (1911-1919) Dr. Vernon McCombs was in charge of Hispanic Methodism in Southern California. In 1913 the Spanish

and Portuguese District was formed with Dr. McCombs as Superintendent. In his report to Annual Conference in 1918,¹⁴ Dr. McCombs shows the progress made: a 17 percent gain in full members which number 724; 18 percent increase of converts over a year ago; an increase of adherents now numbering 1,340; an increase of 40 percent in local preachers; present Sunday School enrollment is 870, an increase of 30 percent; a 40 percent increase of number of auxiliary organizations in Mexican churches, including the first Mexican brotherhood in the U.S. in Pasadena; an 18 percent increase in benevolences given (\$420); self-support increased by 40 percent; total giving is \$2,000, an increase of 25 percent. The budget has grown from \$1,000 to \$35,000 including Spanish American Institute and Plaza Community Center. (See page 41 for the places where Hispanic work was officially begun and of the future planned work.)

Hispanic Methodism was on the march and future work called for a strategy that would allow for a ministry covering a larger area. This was the setting of the stage for the next era in the developing ministry among Hispanics. In all due respect and credit, Dr. Vernon McCombs is the person who labored tirelessly and oftentimes against those who were not attuned to what needed to be done. In his report to Annual Conference in 1917 he challenges the conference members to support Spanish work. These are his actual words: "We Christian American churches are the Mother of these Latin-Americans whom we call

¹⁴Southern California Methodist Conference, *Journal*, 1918, p. 53.

Mexicans. From us they got their birth in liberty and progress; they must look to us for life eternal."¹⁵

XI. CLOSING REMARKS

There is no question that the Hispanic Methodist Church is indebted to Dr. McCombs for his leadership and tireless efforts in its early stage. As we survey this early era, we today ask the question, "What would the present situation be if the theory of self-determination had been applied at the outset?" We can only speculate as to this outcome, but at the same time we need to look at what was happening to and with the early Hispanic Methodists.

Keeping in mind the historical events of that era (1880's-1919) we recall the social and political turmoil in Mexico and the resulting migration northward. These immigrants were in strange soil and doing their best to survive in a foreign culture. The theories of adjustment were being practiced, assimilation being the one most endeavored. Accommodation for many of these Mexican immigrants did not come easily and discrimination against them was the reason. Those discriminated against reacted differently and the most common reaction was that of submission. (See page 12 for an explanation of the ways a person reacts to discrimination.) It was among this submissive people that Methodist missionary work was being done by the Anglo Methodist Church. There was no resistance from those who had a Protestant background and

¹⁵*Ibid.*, 1917, pp. 76-77.

from those who were being converted to Protestantism.

There was a pattern of operation being established by the Anglo church that I feel is worthwhile looking at. I shall mention some of the aspects in this pattern which are contrary to self-determination.

The first aspect in this pattern is that of paternalism. It has been pointed out already how Dr. McCombs was "found" by Miss Iliff. The question that is raised today is: Why was not some indigenous person put in charge of Hispanic ministries? The records show that there were two branches of the Methodist Church doing some work in the southwest, including Mexico, as early as 1880. The records also show that there were indigenous persons who could have done a good job as directors of the Spanish ministries. Among some of these we find such names as: Dr. Vicente Mendoza, the most well-known Hispanic hymn writer; H. C. Hernandez, a presiding elder of the Northwest Mexico Mission Conference; Dr. Eucario Sein, Pastor of Plaza Church, who served as conference secretary for many years. All indications are that the Anglo Methodist Church was not ready to allow self-determination at that time to the Hispanic Methodists. The fact that Dr. McCombs was first the District Superintendent and later on General Superintendent of Spanish work for thirty-five years substantiates the fear of allowing self-determination.

A second aspect in this pattern against self-determination is that of the "Messiah role" with undertones of racism. Dr. McCombs himself said, "We soon saw that what the Mexicans needed was a Mexican

pastor and a pleasant church of their own."¹⁶ Yet, he consented to take the leadership role for the next two and one-half decades! The racist remarks that were used by Dr. McCombs in his reports are numerous. I shall mention here only a few. "It is pathetic to hear this great leader Vicente Mendoza tell of his efforts among the scattered, ignorant and woefully immoral folks of Fillmore, Piru and Moorpark."¹⁷ At Firepough in the Fresno area Dr. McCombs had a lay preacher of whom he reported to Annual Conference:

. . . serves God and His generation by giving out gospel tracts and holy services among his fellows. He wears a gold watch and jeweled rings, pathetic reminders that he was once wealthy in his fatherland. As he looks at them he recalls how twenty years ago the ignorant mob, blind servants of a distant pope . . . destroyed his goods and hurled him forth in exile. He came to this southland and as yet we permit him to herd swine like the prodigal son, which is far from the truth. This is Sr. Cerillo and his first name is 'Hilarious.'¹⁸

The Messiah complex was evident when Dr. McCombs said, "Let us look at their pale, pinched faces with Christ-like compassion."¹⁹ As was pointed out, Dr. McCombs said, ". . . From us they got their birth. . . they must look to us for eternal life." (See footnote 15.)

A third aspect of the pattern that was developing was that of looking at the Mexicans as a "problem." The following are direct quotations of Anglos who referred to the Mexicans as being problematic.

¹⁶*Ibid.*, 1912, pp. 106-110.

¹⁷*Ibid.*, 1915, p. 100.

¹⁸*Ibid.*, 1912, p. 107.

¹⁹*Ibid.*, p. 109.

Presiding elder, A. W. Adkinson, Los Angeles District, reported to the Annual Conference, "A boy's industrial school, now projected, offers the only real solution for the difficult situation."²⁰ An anonymous Anglo pastor at Santa Ana told Rev. Gonzalez, pastor of the Santa Ana Spanish work, "I pity you in your hard and dangerous work." To which he replied, "Do not pity me, pity my people and help them."²¹ Dr. McCombs, when addressing the 1912 Annual Conference, implied that the Mexican boys were largely responsible for crimes committed. "You seldom find Spanish boys in our schools above sixth grade, but about 40 percent of the boys in our reformatories are Mexicans."²² "Several in a position to know say that 75 percent to 90 percent of our cost for crime are chargeable to folk who were once Mexican boys."²³ In his report to the 1911 Annual Conference F. M. Larkin, Los Angeles District Superintendent said, "The work among the Spanish people of our state requires our most careful consideration. With the opening of the Panama Canal these people are to come in increasing numbers. We have secured the services of V. M. McCombs, who has spent some years in Peru, to have charge of our Spanish work."²⁴ With such reports of alarm and caution in regards to dealing with the Mexican people who were looked upon as a problem, the Annual Conference in 1913 took this action. "Whereas, we now have about 150,000 Mexicans

²⁰*Ibid.*, 1909, p. 34.

²¹*Ibid.*, 1912, p. 109.

²²*Ibid.*

²³*Ibid.*

²⁴*Ibid.*, 1911, p. 39.

and other Spanish speaking people in Southern California and,

Whereas, large sections of New England and the Atlantic seaboard have already been colonized by these people, thus seriously affecting the social, intellectual and religious life of those regions . . . Therefore, be it resolved, that we join in the foundation of an Immigration Commission of the Methodist Episcopal Church in California and for the missionary territory contiguous thereto, whose duty it shall be to make all possible preparations to wisely handle the problems presented by this new influx of immigrants.²⁵

H. W. Peck was appointed to represent the conference in this commission.

A fourth aspect of the pattern developing, contrary to self-determination, was that of the "Americanization process." This process was described in this manner by Dr. McCombs:

The lines our Americanization work include very definitely and permanently the establishing of contact between unassimilated Mexicans, Italians and Portuguese, and church and state agencies. This wholesome race contact is the keynote of true Americanization.²⁶

Definite Americanization work of night classes are being maintained at several points.²⁷

At Santa Paula, the movement for Americanization by Dr. Taylor and his corps of American helpers has enrolled some 75 Mexicans in night classes . . .²⁸

The foregoing aspects, contrary to self-determination, were the seeds of discontent and unrest that began brewing among the Hispanic Methodists. Some of these early Hispanic pioneers had come to this area looking for a better situation than they had in their homeland. Dr. Vicente Mendoza, for example, had had pastorates in Pachuca, Puebla and Mexico City before coming to be appointed to Fillmore, Piru and

²⁵*Ibid.*, 1913, p. 62.

²⁶*Ibid.*, 1919, p. 81.

²⁷*Ibid.*

²⁸*Ibid.*

Moorpark. When the self-determination element was overlooked by the Anglo Methodists, some of these great churchmen started making plans to move on to other conferences.

CHAPTER III

THE MISSIONARY ERA:

THE LATIN AMERICAN MISSION, 1920-1940

As was pointed out in Chapter II, Hispanic Methodism was growing and a strategy was needed to more adequately serve the Spanish speaking peoples of the Southwest. In the Discipline of The Methodist Episcopal Church of 1920 we find this authorization for establishing of the Latin American Mission.

The resident Bishop of the San Francisco Area is authorized to organize the Latin American Mission which shall include the Mexicans and other Spanish speaking people, Portuguese, Italians, and French in Lower California, the States of California, Nevada, and that part of the State of Arizona lying west of the parallel of longitude 112 degrees west.^{1,2}

I. ORGANIZATION OF THE LATIN AMERICAN MISSION OF THE METHODIST EPISCOPAL CHURCH, 1920

The organization of the Latin American Mission took place on August 16-17, 1920 in Los Angeles, California. The officers of the Latin American Mission were:

President - Bishop Adna W. Leonard, Bishop of
the San Francisco Area

Superintendent - Dr. Vernon M. McCombs

¹ Iglesia Metodista Episcopal, *Disciplina*, 1920, Par. 521, Sec. 3.

² Latin American Mission, *Journal*, 1920, p. 10.

Rivera, Hynes, Montebello
 Sacramento
 San Fernando, Lankershim,
 Van Nuys, Ovedsmouth
 San Francisco
 Santa Ana, Delhi, El Modeno
 Santa Paula, Fillmore
 Santa Monica
 Selma
 Ventura
 Westminster, Stanton
 Wintersburg (bi-lingual)

Benito E. Garcia
 Ralph Roder
 L. C. Flores

 Herbert M. Sein
 J. C. Nava
 Alfonso Sanchez
 Gavino Garcia (Supply)
 S. J. Dominguez (Supply)
 To be supplied
 Celso Esparza (Supply)
 J. Scott Willmarth

Special Appointments

Vicente Mendoza

Missionary, Board of
 Sunday Schools

Florence Bruni

Woman Worker, Italian
 Church, Los Angeles

Celia Flores

Deaconess, Santa Paula

Lucia Ibarra

Visiting Nurse, Plaza
 Community Center

Maria Mendoza

Woman Worker, Long Beach
 Church

Rosa Narro

Missionary, Anaheim Mexi-
 can Circuit

Maria Soto

Missionary, Plaza Church

Jacobo Tafoya

Assistant Pastor, Pasadena
 Church

Mary Widaman

Deaconess, Rivera Mexican
 Circuit

The appointments show that Hispanic Methodist work was carried on mainly in Southern California with some points to the north as far as San Francisco and Sacramento. This work included not only the Mexicans or Latin Americans, as some preferred to be called, but also the Portuguese and the Italians, a total of 45 churches.

Additional appointed persons helping to carry out Hispanic work at this early stage of the Latin American Missions are:

Miss Katherine B. Higgins, Welfare Superintendent, Plaza Community Center and Goodwill Industries of Southern California. (For a complete detailed story of Miss Higgins' work see *The Story of the Goodwill Industry of Southern California* by Betty Harris.)

Jennie L. Mathias, Superintendent, Frances DePauw Industrial School.

Hardy A. Ingham, Superintendent, Plaza Community Center and Goodwill Industries of Southern California.

A. Ray Moore, Superintendent of Spanish American Institute.

Dorcas and Juanita Turner, bi-lingual student workers.

II. DEVELOPMENT OF SPECIAL MINISTRIES IN THE LATIN AMERICAN MISSION

At this stage of the Latin American Mission there was a very close cohesiveness among the different branches of Hispanic work. The institutions in existence were cooperating with each other and helping the churches to minister to the total Spanish speaking community. Dr. McCombs describes this close relationship in this manner:

Our dreams of a year ago are now coming true in seeing a veritable beehive of some hundred employees going out each morning singing to their work from a bi-lingual Gospel service under the direction of the religious work director of the Goodwill Industries, and led by the Plaza pastor and others. There is a spirit of gladness, Christlike goodwill and diligence pervading the whole big enterprise.³

³*Ibid.*, 1920, p. 17.

On another occasion Dr. McCombs says,

We anticipate a much closer relationship between SAI and Frances DePauw Industrial School and the ideal thing, then, will be when the Institute has completed the training of a promising young Latin American pastor, for DePauw or the San Francisco National School to have ready a trained sweetheart señorita for the young pastor, and then for the Plaza pastor to perform the ceremony. God will help us to do the rest.⁴

Some significant ministries instituted at this time proved to be very instrumental in helping the growth of Hispanic work.

The Bible Training Department at SAI. The Spanish American Institute was organized in 1913 for the purpose of " . . . giving educational, industrial and spiritual training to Mexican boys and young men."⁵ The aim of the school was to give a definite training that would fit these young men to meet the needs of Mexican people. The Bible Training Department was organized in January, 1920. The instructors were: Dr. Vicente Mendoza, Dr. Eucario M. Sein, Dr. A. Ray Moore, and J. P. Gilliland.

There were 52 young men enrolled in this Bible Training Department at this time and these were the pastors and helpers who would go to their respective churches during the weekend. This proved to be enthusiastically accepted by everyone, as is evidenced by Dr. McComb's report.

Had we the money for scholarships and lodging, we could put from twenty to fifty bright Latin American youths into our great University of Southern California and Maclay School of Religion; and from two hundred to five hundred into the Spanish American Institute and its Bible Training Department.⁶

⁴*Ibid.*, 1920, p. 18. ⁵*Ibid.*, 1920, p. 28. ⁶*Ibid.*, 1922, p. 18.

In 1922 four young pastors graduated from this Bible Training Department and became successful ministers as their records later indicate. These four were Benito Garcia, Cristobal Valencia, Emilio Hernandez, and Francisco Quintanilla. The demand for Bible training was such that Dr. Sein started a Christian Training School at Plaza. This was not a duplicate of the one at SAI, rather it was a sub-department established especially for those who were not able to attend full time at SAI. Some of these pupils of Dr. Sein's were Benjamin Cortez, L. C. Flores, and E. Duran. In 1923 Reverend W. T. Gilliland, Superintendent of Plaza Community Center, gave this report about this Christian Training School:

As part of our educational work, there was organized last Fall, a Christian Training School, with a faculty of six members, to give instruction in our fundamental Christian doctrines and practical methods of church work. Of the twenty-two subjects taught through a two-year course, fifteen coincide with the five-year Disciplinary course, and cover eighteen of the thirty-seven subjects required by our Discipline.⁷

This school was particularly for the Mexican and Spanish speaking young people, who had been converted and called to special Christian service.

The Bible Training Department at SAI was transferred to the Plaza in 1923; the main reason being that SAI was located quite a distance from the heart of the Mexican concentration. It is interesting to note here that in 1923, Dr. Charles A. Robinson, Superintendent of SAI then reported: "There have been no definite commitments to the ministry or definite Christian calling."⁸ That the Bible Training

⁷*Ibid.*, 1923, p. 29.

⁸*Ibid.*, 1923, p. 30.

Department at SAI was influential in getting commitments to the ministry is obvious. As soon as it was moved to the Plaza, there were none! The reports of the Christian Training School for ensuing years show that this was a needed and successful ministry among Hispanic Methodists.

The Board of Sunday Schools. In 1920 Dr. Vicente Mendoza was appointed as Missionary, Board of Sunday Schools. Dr. Mendoza served in this capacity for a year and some months. In 1923 he left for Mexico to be editor of "El Mundo Cristiano." During his appointment as Missionary for the Board of Sunday Schools, he stressed and helped to inaugurate a very practical program of religious education in the local church. There were institutes and Bible classes being held throughout the Mission as part of the Sunday School educational program. This work would probably compare to the present age level coordinators of the Conference Board of Education. As was mentioned in the 1923 report by Charles A. Robinson, Chairman of the Committee on Education and Sunday Schools, the work begun by Dr. Mendoza was invaluable, and he regretted that it would not continue as a committee.

The Epworth League. In 1922 Juanita Turner reported that there was an awakening taking place among Mexican young people and that there was an expressed desire to serve. It was in late 1921 that the young people were organized into leagues and the following churches reported thriving leagues: San Fernando, Anaheim, Long Beach, Oakland, Los Angeles Italian, Los Angeles Plaza, Sacramento, Santa Paula, Selma, and

Calexico.

This youth movement was officially organized on February 7, 1923, under the name of Epworth League of the Latin American Mission. The main objective of the Epworth League was to promote and organize all youth work in the Mission. The organizing of Gospel Teams was a special feature of the League and at that time there were two. The Plaza Gospel Team was very popular among the Anglo churches and they were serving as ambassadors of the Hispanic work.

Board of Home Missions and Church Extension. The persons named to this committee in its organizing session on August 17, 1920, were: V. M. McCombs, A. Ray Moore, Hardy A. Ingham, J. S. Willmarth, F. Ray Risdon. The purpose of this board was to administer the monies set aside for church extension (building projects) and maintenance (operating expenses). Dr. McCombs was the chairman of this board and submitted annual reports of the way this money was used. This board was also responsible for the acquisition of property as well as the disposal of same. This board was very important in that here was the beginning of a sense of ownership by the Hispanic Methodists. This board continued functioning for many years into the future eras of Hispanic work.

Committee on Benevolences. The Committee on Benevolences was organized in 1920 and the persons named were: V. M. McCombs, E. M. Sein, Luis P. Tirre, A. C. Gonzalez, J. C. Nava. The purpose of this committee was to direct the congregations in their stewardship. As

early as 1919 the Hispanic churches were assigned a quota for benevolences and the Centenary. The Southern California Conference agreed to participate in the national Methodist program to raise \$80,000,000 for the Centenary Jubilee over a period of five years.⁹ Dr. Risdon reported in 1922 of the way in which the Hispanic church responded to this challenge of stewardship.

In the original Centenary financial campaign the Latin charges under our Latin American Mission subscribed 172 percent of the quota assigned for the five-year period. The quota for the time that has already elapsed since the first canvass was made, for the period from June 1919 to February 1922 is \$3,600. To date our charges, as a group, have reported gifts totaling \$4,873 for the Centenary and apportioned disciplinary benevolences of our church! Which means that our charges have already paid an amount equivalent to 132 percent of the quota to date!¹⁰

The Hispanic church was responding in a very responsible manner to its calling as a church.

Social and Evangelistic Outreach. Hispanic Methodism was well established in the entire state of California by 1924. Dr. McCombs reported in this year: 31 circuits; 79 preaching places; and 105 different centers which had been evangelized. The following is a report of the Latin American Mission pastors showing the evangelistic outreach:

Our 60 evangelistic workers, including both volunteers and pastors, who report in detail, month by month, have achieved the above results through conducting 8,889 meetings, attending 6,137 services, and delivering 7,725 sermons and addresses. Total attendance is 320,388, an increase of 58 percent. The

⁹ Southern California Methodist Conference, *Journal*, 1918, p. 78.

¹⁰ Latin American Mission, *Journal*, 1922, p. 28.

workers have made 53,569 visits, traveled 300,638 miles, written 36,117 letters, an increase of 126 percent in gospel letters; sold and given 6,109 scriptures, an increase of 45 percent; sown 115,680 pieces of Christian literature, an increase of 16 percent, in carefully selected tracts. Our missionaries have secured work for 839 persons, mostly heads of families in dire need; aided 10,716 necessitous cases; given medical attention to 4,502; and articles of clothing and food to 1,595, a total of 17,552 Good Samaritan deeds of love.¹¹

Church of All Nations. Los Angeles was the destination for thousands of people migrating to the West in the early twentieth century. The earliest of these migrants were of Anglo Saxon origin. As early as 1917 there was a migration trend developing--the Anglo Saxons who had been the first to establish businesses and other agencies in Los Angeles, were moving out of their original sites and were being replaced by immigrants of other nationalities. Among these were the Hispanics, Chinese, and others. The results, as far as the church work is concerned, was that the churches were becoming weaker and some even had to be closed. An example of these weak churches was Newman Methodist Church. The program as it was carried out before catered to the Anglo Saxons and was not a viable one for a community that had changed its ethnic composition. In 1917 the Reverend G. Bromley Oxnam was appointed to this church and immediately became aware of a need for a change of program, for there was the need of serving people of different nationalities. In 1921 three groups joined forces to form the Church of All Nations. These three groups were Newman Methodist Church, Deaconess Friendly House, and Fifth Street Mission. The new

¹¹*Ibid.*, 1924, p. 22.

organization now called Church of All Nations had as its headquarters two old apartment houses on Sixth and Gladys Streets plus an adjoining lot that was used as a playground. This church continued experimenting with different social services for five years. In 1926, in cooperation with La Plaza Church, a building fund campaign was launched and that same year a community house and a clinic were opened. The following June (1927) a chapel was built and dedicated as "The Church of All Nations." The total enterprise, which included the social services and the church, became incorporated as "All Nations Foundation."

The program of All Nations Foundation expanded to include a very well organized clinic, a boys' club, and a child welfare clinic. In 1935 the Hollenback Center in Boyle Heights was given to the All Nations Foundation. This was a great help to the Foundation, for it now made available to the community a gymnasium, club rooms, hand crafts, reading classes, and playgrounds. The program also included an interracial camp at Big Pines in the Los Angeles Forest.

In 1958 the All Nations Foundation moved to a larger and more adequate facility which was the former Jewish Community Center. The All Nations Foundation is presently in this same site in the center of the Hispanic colonia of East Los Angeles.

Neighborhood House. In 1937 the Neighborhood House was organized in Calexico on the Mexican border. This was another of Dr. McComb's endeavors to help the Hispanic people through social services. The nucleus for this project was the Mexican Methodist Church in Calexico, which also served Mexicali. The person who directed this

project was Miss Ruth Ferguson, who was sent down there as a parish worker. After the unification of the Methodist Church in 1939 this project came under the sponsorship of the Women's Home Missionary Society and its services were expanded to include the total community as its area of service. In 1949 new and larger facilities were built; consequently, the services rendered were more extensive. Neighborhood House is still in operation, but not under the sponsorship of the Hispanic Methodist Church, for this was sold to the Brethren Church in 1954. The present director is the Reverend Oscar Newby.

Ladies Aid Societies. This organization first reported to the Annual meeting of the Latin American Mission in 1936. Mrs. Maria G. Tirre reported that the name of this group is the Federation of Ladies' Aid Society of the Latin American Mission. The main objective was to promote work among the women of the churches. Each church was responsible for organizing a group and these groups would then meet bi-monthly in different places throughout the Mission. In these meetings there were special topics discussed such as missions, temperance, Mother's Day, and so forth. This organization was also responsible for carrying on missionary work, especially among the Indians in Mexico. This group became a strong influence and great asset to Hispanic work of the Latin American Mission.

Other Committees. Other committees that were named to carry on Hispanic Methodism were:

Committee on Music. Miss Alma Blew reported in 1936 that because of

this committee Hispanic Methodism was contributing to indigenous worship aids. Two notable hymnologists were Dr. Vicente Mendoza and Reverend Epigmenio Velasco who were writing and translating hymns and anthems. Another person contributing to these worship aids was the Reverend S. D. Athens who not only was contributing his solos and anthems, but a new hymnal. This committee was responsible for many of the hymns we now have in our churches. The best known hymn to Hispanics is one written by Dr. Vicente Mendoza. It is said that while he was waiting for a bus on a street corner in Los Angeles on a foggy night the words for "Jesus es mi Rey Soberano" came to his mind. Even today this hymn is sung in all Hispanic churches throughout the world.

Committee on Religious Education. In 1937 Reverend Alfredo Macias reported that there was a need for the Hispanic Churches to follow the Conference religious education program. At the same time he acknowledged that there was a language problem and that those not able to study or speak English were to use some available Spanish literature such as "El Evangelista Mexicano," "Manzanas de Oro," "Lecciones Internacionales," "Nueva Senda," and others. It was evident that there was some Spanish literature available at that time. In 1939 Reverend Cesar Lizarraga was appointed Religious Education Director of the Latin American Mission.

III. BOUNDARIES OF THE LATIN AMERICAN MISSION

Proposed Merger, Defeated 1924. There was a committee named to investigate the possibility of a merger with the Southwest Spanish

Mission (under the New Mexico Annual Conference) to form an Annual Conference. Dr. H. A. Bassett was the representative of the Southwest Spanish Mission and the committee from the Latin American Mission were: Vernon M. McCombs, Luis P. Tirre, W. T. Gilliland, E. M. Sein, A. B. Bruni. After considering this proposal the committee voted non-concurrence. The reasons as they stated them were (1) great distances would have to be traveled; (2) financial obligations would be increased once the annual conference status was achieved; (3) difference in constituency in both areas; and (4) the pastors now in Latin American Mission would have to give up their membership in the Southern California Conference.

Expansion Eastward--Arizona, 1924. As was mentioned in Chapter II, Hispanic Methodism was established in Arizona as early as 1870. Two branches of Methodism had begun work in the Arizona Territory. The Methodist Episcopal Church had under its jurisdiction the Southwest Spanish Mission doing work in the Southwest including Arizona, east of meridian 112°. The Methodist Episcopal Church, South, had under its jurisdiction the Northwest Mexico Mission Conference which covered the Arizona Territory. The churches established under this conference were Phoenix, Nogales, Tucson, and Tempe.

The Latin American Mission first went in the direction of Arizona in 1924 when a circuit to be supplied was formed, consisting of Mesa, Salt River Valley, and Watsonville. That same year Miss Alma Blew was appointed as the woman worker for Mesa, Arizona. In 1924 Dr. McCombs reported,

Mesa, Arizona, on the Salt River Valley circuit, has been maintained, like a lighthouse on a storm-swept ocean island, by Alma H. Blew. English classes enrolling up to 20; a Sunday School up to 36; evening services up to 74; two girls taken to the Epworth League Institute at Carr's Ranch, and Manuel Jaramillo sent to the Spanish American Institute, are drops from a Niagara of opportunity among 5,000 Mexicans in the great, rich Salt River Valley.¹²

At this same time the churches in California began to take an interest in the Arizona work. Ministers such as the Reverend Alfonso Sanchez, who at this time was at Santa Paula, were going to Mesa to help Miss Blew, who was making a special appeal to the Latin American Mission for a full time pastor. She reports that there were local business men who were willing to help financially if the "church leaders" would stand by.

The first full time pastor to Mesa was the Reverend Ismael Delgado who in 1926 was appointed to the charge of Arizona, Western. The Arizona, Western charge later on included work at Needles, California, and the Palo Verde Valley. In 1930 the first pastor sent to that area in western Arizona was the Reverend Emilio H. Hernandez.

There seemed to be some controversy going on for territorial rights in Arizona among the different branches of Methodism responsible for Spanish work. W. A. Betts, District Superintendent for the Arizona District reported his concern about this situation to the 1930 Annual Conference.¹³

¹²*Ibid.*, 1924, p. 28.

¹³Southern California Methodist Conference, *Journal*, 1930, p. 57.

I concur in the judgment of my predecessor regarding our Mexican work. The one dark spot in Arizona Methodism is to be found in the lack of vision and coordination of our ecclesiastical machinery and missionary money in the interests of our Mexican and Indian population. If the Conferences involved do not stop quibbling over territorial rights, and give someone on the ground a free hand and financial support in caring for the helpless but lovable people, Methodism will have to answer for her neglect.

Report of A Decade, 1920-1930. The Latin American Mission under the supervision of Dr. McCombs was continuing its ministry among Spanish speaking people. The entire State of California was well covered by the many points of work. The following is a condensed report given in 1930 by Dr. McCombs.¹⁴

A. Membership.

The grand total membership of 9,382 consisted of: 1,616 full members; 610 preparatory members; 3,100 members of all kinds, and 4,056 adherents.

B. World Service and Self-Support.

1. The Mission gave to World Service and other Benevolences \$3,417.00.

2. For Self-Support the giving was \$3,553.00.

3. For all purposes the giving was \$15,744.00. The total annual giving in this decade has been increased from \$3,000 to \$13,000. The total self-support from \$1,670 annually to nearly \$9,000.

¹⁴*Ibid.*, 1930, p. 101.

C. Number of Charges and Workers.

1. There are 30 circuits.
2. There are 77 preaching places.
3. There are 107 different points where ministering of some kind is taking place. The total of 59,388 persons have been ministered to in an annual average.
4. There are 39 regular evangelistic workers (pastors).
5. There are 35 regular educational workers.
6. There are 3 trained workers at Plaza Center Children's Home.
7. There are a total of 84 paid workers; these do not include 10 welfare workers, 25 local preachers, 30 exhorters, 77 class leaders, and 130 regular volunteer Christian workers. These amount to a total of 346 workers.

D. Social Outreach.

1. Work was secured for 706 needy persons.
2. Help was rendered to 6,687 emergencies.
3. Medical aid was rendered to 10,420.

From the Pacific Ocean to the Mississippi, 1931. The proposed merger of the Southwest Spanish Mission and the Latin American Mission was voted non-concurrence in 1924 but after reviewing the over-all Spanish work such a merger was consummated in 1931. Dr. McCombs reported that such a merger added fifteen charges with 876 full

members.¹⁵ The area covered by the new Latin American Mission was from the Pacific Ocean to the Mississippi River! The charges added to the Latin American Mission and their pastors in 1932 were:

<u>Charge</u>	<u>Pastor</u>
Albuquerque, Belen, Peralta	Higineo D. Costales
Deming, Lordsburg	Eulalio M. Yrene
Douglas, Arizona	Clara W. Ports
El Paso, Texas	H. A. Bassett
Emporia, Kansas	J. S. Valenzuela
Flagstaff, Jerome, Ashfork, Williams, Arizona	John Burman
Garden City, Kansas	Hector Franco
Hatch, Garfield	E. B. Candelaria
Las Cruces, Dona Ana, Leasburg, Mesilla, Vinton	Juan C. Chavez
Lyons, St. Johns, Kansas	Josue Castro
Socorro, Valverde, N. Mex.	Antonio Ayala
Wagon Mound, Springer, Clayton	Dionicio Costales
Denver Circuit	Sencia B. Garcia
Fort Morgan, Colorado	Ezra Bauman
Hershy, Nebraska	Jose Montano
Julesburg, Colorado	Louis Castellanos

The report for the year 1932 shows these statistics.¹⁶

1. Number of pastors - 38
2. Number of circuits - 45
3. Number of paid workers - 54
4. Number of local preachers - 37
5. Number of voluntary workers - 136
6. Number of preaching places - 240

¹⁵*Ibid.*, 1931, p. 90.

¹⁶*Ibid.*, 1932, p. 88.

7. Total giving - \$15,286.00
8. Total members - 2,319 (this seems inconsistent with the figure reported in 1930.)
9. Miles traveled - 266,572
10. Number of visits - 47,436
11. Aid to the needy - 31,375

The West Coast-Arizona Area, 1936. The Latin American Mission included Hispanic work from the Pacific Ocean to the Mississippi River for a period of five years--1931-1936. Dr. McCombs was the District Superintendent for this vast area and in 1935, his health was being taxed by such a responsibility. His assistant, J. Scott Willmarth, reports that due to the illness of Dr. McCombs, he was charged with the responsibility of overseeing this vast area of Hispanic Methodism. He said: "Lack of transportation handicapped us in this field stretching from Sacramento and Denver to Mexicali and El Paso, and from Los Angeles to Kansas City."¹⁷ Dr. Willmarth reports that by action of the recent General Conference some charges were taken from under the supervision of the Latin American Mission.¹⁸ The points of work east of Arizona which at one time included Colorado, Texas, Kansas, (east to the Mississippi) were put under the supervision of other conferences. At the same General Conference (1936) the Filipino work was included in the Latin American Mission. This Filipino work was concentrated on the West Coast, thus the boundaries for the Latin American Mission

¹⁷ Latin American Mission, *Journal*, 1936, p. 22.

¹⁸ *Ibid.*

were the West Coast--including California, Oregon and Washington, and all of Arizona.

IV. VOLUNTARY DISSOLUTION, 1939

The dissolution of the Latin American Mission of the Methodist Episcopal Church came about after the historic unification of the three Methodist Churches. Those three churches--the Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church united in 1939 and became The Methodist Church. In that same year, in order to facilitate and harmonize the work among the united churches, the resolution to dissolve was voted.

Therefore Be It Resolved, that the Latin American Mission of the Latin American Mission of the Methodist Episcopal Church, assembled in its twenty-first session at Gardena this 24th day of June, 1939, does through and by the adoption of this resolution discontinue and dissolve the aforesaid Latin American Mission of the Methodist Episcopal Church as an ecclesiastical body, said dissolution to become finally effective, however, only when the last of its effective and supernumerary members, and the last of its superannuated members shall have been duly reorganized as legal members of a legally constituted Successor Annual Mission.¹⁹

The resolution was put to vote and 26 of the 30 members voted affirmatively. The Filipino work was put under the Oriental Mission, thus ending its responsibility to the Latin American Mission.

V. ORGANIZATION OF THE LATIN AMERICAN MISSION OF THE METHODIST CHURCH, 1939

Bishop Baker proceeded to organize the Latin American Mission

¹⁹*Ibid.*, 1939, pp. 10-11.

of The Methodist Church. The boundaries of the new Latin American Mission included Hispanic work that was under the Western Mexican Conference of the Methodist Episcopal Church, South before union.

The pastors of the former Latin American Mission of the Methodist Episcopal Church and the Western Mexican Conference of the Methodist Episcopal Church, South made up the personnel of the new Latin American Mission. The officers for the session of 1940 were:

Superintendent - Dr. Vernon McCombs
 Secretary - Rev. Benito E. Garcia
 Treasurer - Dr. J. Scott Willmarth
 Statistician - Rev. Luis P. Tirre

The charges of the new Latin American Mission for 1939 were as follows:

<u>Charge</u>	<u>Pastor</u>
Artesia, Buena Park, Bellflower	Ezequiel Alvarado
Bakersfield Circuit	Casiano Castorena
Calexico, El Centro	Rosa Fe Narro
Canoga Park	(to be supplied)
Douglas	Marcos De Leon
Fillmore, Piru, Simi	R. K. Schade
Flagstaff, Ashfork, Grand Canyon, Williams	Esau P. Munoz
Fullerton, Anaheim	Alfonso Dominquez
Glendora Circuit	(Jose L. Anguiano) Supply
Inglewood	(Stanley S. Wollam)
Jerome	(Sabino Gonzalez) Supply
Long Beach	J. C. Nava
Los Angeles	
La Trinidad	Miguel Narro
Plaza	Benito Garcia
Watts, Compton	F. O. Quintanilla

Mesa, Salt River Valley
 Mexicali
 Miami, Claypool
 Mountain View
 Nogales, Patagonia
 Orange, El Modeno
 Pasadena
 Fremont Park
 South Broadway
 Phoenix
 Prescott
 Rivera, Downey, Pico
 Sacramento
 San Fernando
 San Joaquin Valley
 Santa Ana, Delhi, Oceanside,
 Costa Mesa
 Santa Monica, Venice
 Santa Paula, Ventura,
 Lemoneria, Saticoy
 Selma, Fowler, Kingsburg
 Sonora, Hayden
 Stockton, Folsom, Lodi,
 Jackson
 Tempe, Scottsdale
 Tucson
 Westminster, Stanton
 Willowbrook

Special Appointments

J. Scott Willmarth
 Cesar Lizarraga

 Carlos Lopez

(Alma H. Blew) Supply
 (Rosa Fe Narro) Supply
 O. M. Camarena
 (Nora M. Ames) Supply
 Luis Marichalar
 Alfonso B. Escobosa

Emilio Hernandez
 Carlos Lopez
 Primitivo Villanueva
 Mardoqueo B. Garcia
 Antonio Ayala
 Eliseo Regalado
 (Clara Ports) Supply
 Jose B. Aguilar

Juan Palacios
 Alfonso Sanchez

Luis P. Tirre
 Celso L. Acosta
 Ruben Saenz

Nicolas Davila
 (to be supplied)
 S. D. Athens
 John Burman
 (Jose Ramirez) Supply

Assistant Superintendent
 Director of Religious
 Education
 Executive Secretary,
 Epworth League

Alfredo Macias	Missionary, New Mexico Mission
Richard Silverthorne	President, Spanish American Institute
Helen Aldridge	Superintendent, Frances DePauw School
Katherine Higgins	Executive Secretary, Plaza Community Center

In 1939 Dr. McCombs gave these statistics as part of his annual report:

- Number of preaching points - 66
- Number of workers - 46
- Total number of members - 4,337
- Sunday School pupils - 4,036
- Epworth League members - 1,311
- Women's Societies members - 537
- Church adherents - 5,878
- Volunteer workers - 192
- Total giving - \$15,302
- Families helped - 8,103

The time was coming for the end of the missionary era. This era had been one of expansion in the sense of territory covered. This era saw the Latin American Mission grow from California at first, to as far east as the Mississippi. It also covered the area along the West Coast as far north as Seattle. This era also saw the Mission evaluating itself in terms of the territory covered and we not only saw all of the points east of Arizona go to other conferences, but we saw the union of Methodism and the consequent harmonizing and merging of conferences. The final analysis of the boundary for the Latin American Mission as of 1939 was all of California and Arizona as can

be seen by the list of appointments.

The main thrust of this era was for establishing preaching points for the salvation of the souls of Hispanic peoples. Another thrust was that of helping the Hispanic peoples in their daily lives. This was done through social services either through the local churches or by the established social institutions such as Church of All Nations and Neighborhood House. Another thrust of this era was that of education and we see SAI serving this purpose very well as far as vocations are concerned. The Christian Training School at Plaza Church was educating the young ministerial candidates. Very few (one in fact) young men were educated by the formal established educational institutions such as University of Southern California. The young man who had university and seminary training at that time was Alfredo Macias, who had a B.A. from USC and a B.D. from Drew. One of the reasons for the very few going on to college and seminary seemed to be that of a lack of finances. As union took place another educational institution was made available to the Hispanics and this was Lydia Patterson Institute in El Paso, Texas. Some of the young men studying at La Plaza Christian Training School went to Lydia Patterson to continue their education. Lydia Patterson was (and still is) a Christian School for children from the first grade up to high school. There was a Bible department similar to the one at Plaza. Many graduates from Lydia Patterson are among our ministers serving in this conference today. Many graduates from Lydia Patterson also went on for their college education at different schools in Texas and for their seminary

training at Perkins School of Theology.

VI. CLOSING REMARKS

In Chapter II it was pointed out that the theory of self-determination was being hampered by five factors. The Anglo portion of the Methodist Church (perhaps unconsciously) was establishing a pattern contrary to self-determination by Hispanics. This pattern had four definite aspects, i.e.: paternalism; Messiah complex, with racist undertones; looking at the Mexican situation as a problem; the Americanization process. This same pattern can be found in "the missionary era." Let us look at some aspect contrary to self-determination.

Paternalism is that principal of control exercised by a ruler (leader) over a group in the assumption that it, the ruler, can best determine and secure the highest good for the governed. This practice was obvious as we see Dr. Vernon McCombs being appointed by the Bishop as District Superintendent for the entire life (and beyond) of the Latin American Mission. In 1928 we find J. Scott Willmarth being appointed Assistant Superintendent to Dr. McCombs.²⁰ An interesting note here is that Dr. Willmarth was also appointed as Treasurer of the Latin American Mission. I feel that these two appointments are an obvious expression of the principal of paternalism. Another example of paternalism is the vocabulary used in reference to some Anglo-Mexican relationships. Dr. McCombs, for example, refers to an Anglo

²⁰Southern California Methodist Conference, *Journal*, 1928, p. 58.

couple from Bardsdale as "patron saints" of the Fillmore Mexican work.²¹

The Messiah complex is that subtle characteristic of the paternalistic ruler by which he sees himself as leading the governed to freedom. In 1925 A. L. Baker, Arizona District Superintendent, says: "My conviction is that both the Spanish American and Indian work should be given over to the supervision of the English speaking churches and District Superintendent."²² This same statement was reported again to the 1927 Annual Conference by Dr. A. L. Baker.²³ The most obvious instance of the Messiah complex was demonstrated by Dr. McCombs when it seems that he was being criticized for moving to Berkeley. This is what he reported to Annual Conference in 1924: "It was a drastic and sacrificial measure in the interest of other sheep for whom the Mission has responsibility and 'who must also be brought.' ('And there shall be one fold and one shepherd.')"²⁴ Another example of this complex is seen when in 1931 the Latin American Mission was expanded as far east as the Mississippi River. Dr. McCombs was the sole supervisor for that vast area for five years. As was pointed out, by action of the General Conference (1936), all of the Hispanic work east of Arizona was put under the jurisdiction of other

²¹*Ibid.*, 1931, p. 167.

²²*Ibid.*, 1925, p. 71.

²³*Ibid.*, 1925, p. 67.

²⁴Latin American Mission, *Journal*, 1924, p. 20.

conferences. At this same General Conference the Filipino work was temporarily put under the Latin American Mission and Dr. McCombs' area covered all the West Coast as far north as Seattle.

Americanization can be almost synonymous to assimilation. (This process is described on page 10.) Another term that can be synonymous is Angloization. This process seemed to be a main objective of the paternalistic rulers. Dr. McCombs in 1920 said, "Last year the report to Annual Conference made reference to Americanization as a keynote. We did not like the term 'Americanization' then, and we like it still less now; but the *process* to which all refer has been going on this year in our work as never before."²⁵

As was pointed out in Chapter II the ministry to the Mexican was looked upon as being problematic. The influx of Mexicans into the Southwest was a concern for the church, and this concern was expressed in statements like the following: "We must give prayerful, strenuous, generous devotion to the task in the immediate future."²⁶ "Our industries, comforts and luxuries are very definitely built up on the unskilled and uninspired labors of the Mexicans. In a unique sense, it is true of these foreign-speaking children of Uncle Sam as it has been of Child Labor, as expressed by the following lines:

No fledgling feeds the mother bird,
No chicken feeds the hen;
No kitten mouses for the cat,
That glory is for men.

²⁵ *Ibid.*, 1920, p. 25.

²⁶ Southern California Methodist Conference, *Journal*, 1926, p. 104.

We are the wisest, strongest race,
 Loud may our praise be sung.
 The only animal alive
 That feeds upon its young."²⁷

The wording used to describe the Hispanic situation was what made the Hispanics resent the paternalistic attitude of the Anglo.

The foregoing factors, contrary to self-determination, were adding fuel to the silent rebellion building up in the hearts and minds of the Hispanic Methodists. As was pointed out before, while the Mexican immigrants were barely getting their bearings in a strange land, they could not afford to openly rebel. But as they became established, this silent rebellion was ventilated through writings and later on through open dialogue.

Migration had been to a great extent the result of lack of roots. Those who migrated north were looking for roots, but when these were not found, migration back was taking place. An example of this was Dr. Vicente Mendoza, who had been a prominent pastor in Mexico before coming to the citrus growing area of Fillmore, Piru, and Moorpark. In 1923 he left for Mexico to be editor in charge of "El Mundo Cristiano." He was not about to remain in a country where the theory of self-determination was not allowed to be implemented.

Another example of this going back to Mexico was the case of Dr. Eucario Sein. Rev. Sein had been the pastor of Plaza Church for many years and had brought it along to become the central place of Hispanic Methodism on the West Coast. Reverend Sein was noted for his

²⁷ *Ibid.*

work in the Los Angeles area and his efforts brought him an honorary doctor's degree from the University of Southern California. Dr. Sein was a firm believer in the theory of self-determination and his ministry reflected this. He was vocal against those who did not allow this expression. His superiors were not comfortable with such a man and friction developed between the personnel at Plaza Community Center and Dr. Sein. In 1934 it was recommended that he be transferred from Plaza but he was not consulted about it, and he didn't know about it until the Bishop read the appointments. Dr. Sein felt that he was being treated unfairly, made an oral protest from the Conference floor, walked out of the Conference session and left for Mexico right there and then. He later complained to Bishop Baker through a series of letters. Thus this conference was short another Hispanic leader. The silent rebellion was getting stronger, but at that time the Hispanic leaders chose to migrate back or remain silent. This incident was narrated to me on January 8, 1973 by a minister witness who prefers to remain anonymous.

Education of the Hispanic young generation was playing an important role in determining the future direction of the Latin American Mission. Some of these educated young men were asking for special appointments. For example, Cesar Lizarraga asked for and was appointed Director of Religious Education for the Latin American Mission in 1939. Carlos Lopez was appointed as Executive Secretary of the Epworth League that same year.

The writing seemed to be on the wall that Hispanic Methodism

needed another structure to best serve the Spanish speaking people, but most importantly, that the new structure be based upon the theory of self-determination. The stage was being set for the next era in Hispanic Methodism which I shall call the "golden era."

CHAPTER IV

THE GOLDEN ERA:

THE LATIN AMERICAN PROVISIONAL CONFERENCE, 1941-1955

The formation and duration of the Latin American Provisional Conference can well be called the Golden Era of Hispanic Methodism. As has been pointed out in previous chapters, Hispanic Methodism was growing and its growth called for specific types of ministries. The Hispanic ministers were asking for expression of self-determination in relation to church program and all contingent matters. Some of the demands, although not officially recorded, were: 1) the appointment of Hispanic ministers for supervisory positions, i.e.: district superintendents or general superintendents; 2) the appointment of Hispanic persons to key boards, committees or departments; 3) that the Spanish language be used in conducting the sessions of the conference;¹ 4) that the total program of the Hispanic Church be determined by the Hispanic himself. As a result of this unrest the Latin American Provisional Conference was organized.

I. ORGANIZATION OF THE LATIN AMERICAN PROVISIONAL CONFERENCE, 1941

On Thursday, July 3, 1941, Bishop James Chamberlain Baker

¹Latin American Provisional Conference, *Journal*, 1941, p. 15.

called on the Reverend S. D. Athens to read the resolution pertaining to the organization of the Latin American Mission into a Provisional Annual Conference. The resolution was adopted and reads as follows:

Where as the General Conference of the Methodist Church of 1940 provided in Paragraph 1624 of the Discipline of that year that the Latin American Mission shall be organized into a Provisional Annual Conference during the quadrennium.

THEREFORE, BE IT RESOLVED, that subject to his approval, our presiding Bishop proceed to organize the Latin American Mission into a Provisional Annual Conference to be known as the Latin American Provisional Conference of the Methodist Church . . .²

The following data is presented to show the organization of the Provisional Conference as an expression of self-determination. Except for a few key positions, all of the committees, boards, etc. were filled with Hispanic personnel. The demands made to Conference at that time (as listed above) were partially met as we see the following:

- 1) The appointment of three Hispanic District Superintendents. In addition, there were the positions of General Superintendent and Assistant General Superintendent, and these were filled by Dr. Vernon McCombs and J. Scott Willmarth, respectively.
- 2) The appointment of Cesar Lizarraga as Director of Religious Education and Carlos E. Lopez as Executive Secretary of Epworth League.
- 3) The petition to use the Spanish language to conduct the conference sessions was denied.
- 4) The formation of committees, groups, etc. totally staffed by Hispanics, for example, the Ladies Aid Society, The Brotherhoods, and others.

²*Ibid.*, 1941, pp. 13-14.

The Officers of the Latin American Provisional Conference for 1941 were:

Bishop - James C. Baker³ (up to 1953)
 Bishop - Gerald Kennedy (1953-1955)
 General Superintendent - Vernon M. McCombs
 Assistant General Superintendent - J. Scott Willmarth
 District Superintendents
 Arizona - S. D. Athens
 Central - Alfonso B. Escobosa
 Northern - Juan C. Palacios
 Secretary - Benito E. Garcia
 Assistant Secretary - Eliseo C. Regalado
 Statistician - Luis P. Tirre
 Assistant Statistician - Mabel Holly
 Treasurer - J. Scott Willmarth
 Assistant Treasurer - Carlos Lopez

The Trustees of the Latin American Provisional Conference were:

	<u>Ministers.</u>	<u>Laymen</u>
1942	Alfonso Escobosa Alphonso Dominguez	Anastacio E. Lopez
1943	B. E. Garcia Mardoqueo B. Garcia	Angel Gonzalez
1944	Carlos E. Lopez Jose G. Aguilar	Walterio Florez

³Bishop Baker served until 1953, to be succeeded by Bishop Gerald Kennedy from 1953 to 1955.

The Special Appointments included:

Assistant Superintendent - J. Scott Willmarth
Director, Religious Education - Cesar Lizarraga
Executive Secretary, Epworth League - Carlos E. Lopez
President, Spanish American Institute - Richard Silverthorne
Executive Secretary, Plaza Community Center - Katherine
Higgins
Conference Lay Leader - Thomas D. Garcia

The Bishop read the names of the ministers transferred from the Southern California-Arizona Conference to the Latin American Provisional Conference. These were the transferees: Jose G. Aguilar, Ezekiel Alvarado, S. D. Athens, O. M. Camarena, Casiano Castorena, Nicolas Davila, Marcos De Leon, Alphonso Dominguez, Alfonso B. Escobosa, Benito E. Garcia, Mardoqueo B. Garcia, Emilio H. Hernandez, Antonio Jiminez, Cesar Lizarraga, Carlos E. Lopez, Leandro E. Lopez, Alfredo R. Macias, Luis Marichalar, Esau P. Muñoz, Miguel Narro, J. C. Nava, Juan C. Palacios, Francisco O. Quintanilla, Eliseo C. Regalado, Ruben R. Saenz, Alfonso Sanchez, Ricardo K. Schade, Eucario M. Sein, Luis P. Tirre, Gustavo Velasco, Primitivo Villanueva, and Antonio Ayala from the Nebraska Conference, making a total of 32 transferees.

The charges were the same as reported for the Latin American Mission of the Methodist Church for 1939. (See pages 75-76.)

Dr. McCombs presented the resolution for incorporation of the Provisional Annual Conference. It was accepted, seconded, carried, and adopted as follows:

We as a Latin American Provisional Annual Conference do hereby resolve that the Provisional Annual Conference be incorporated under the laws of the State of California, and that the trustees of the Conference be authorized to take proper steps to consummate the incorporation.⁴

The lay delegates to the first session of the Latin American Provisional Conference were:

<u>Name</u>	<u>Location</u>
Abraham Rodriguez	Tempe
Mrs. Ruth I. Nordahl	Pico
Ramon Peralta	Orange
Frank Solis	Artesia
Miss Luisa Juarez	Los Angeles (Watts)
Mrs. M. M. de Lopez	Pasadena (Fremont Park)
Cesarío Najár	Pasadena (S. Broadway)
Angel Gonzalez	Los Angeles (Plaza)
Eva Gonzalez	Bakersfield
Jose L. Anguiano	Glendora
Jose Uriña	Miami
Mrs. J. Carroll Ames	Mountain View
A. B. Romero	Prescott
Leon Diaz	Santa Monica
Stanley S. Wollam	Inglewood
Jose Garcia	Selma
Carmen Morales	Santa Paula
Mrs. Soledad Montelongo	Douglas
Daniel Lopez	Flagstaff
Sabino Gonzalez	Jerome
Zeferino Ramirez	Los Angeles (La Trinidad)
Jose Cota	Fillmore

⁴Latin American Provisional Conference, *Journal*, 1941, p. 16.

Mrs. Celia F. Dominguez

Fullerton

A. G. Fraijo

Selma

Elizabeth A. Athens

Tucson

Resolution to Conference Claimant Fund. To become a provisional conference required that the pension liability for the Hispanic ministers be assumed by some provisional conference. The following is the action taken:

WHEREAS, in accordance with the provisions of the Discipline of 1950 (P. 1624) . . . The Latin American Provisional Conference now assumes the pension liability of all ministerial members and their dependents formerly carried on the membership rolls of the Southern California-Arizona Annual Conference . . .

THEREFORE, the Latin American Provisional Annual Conference respectfully asks the Board of Conference Claimants . . . to pay the Board of Pensions of the Methodist Church in Chicago the same amount paid present claimants from its funds for retired members and widows of the Latin American Mission for year 1940-1941, said amount to be administered and disbursed by the Board of Pensions in cooperation with the Board of Conference Claimants of the new Latin American Provisional Conference.⁵

II. DEVELOPMENT OF SPECIAL MINISTRIES

During the Missionary Era, 1920-1940, the Hispanic Methodist Church was pioneering in implementation of programs geared to meeting the specific needs of the Hispanic peoples within the conference. Some of those special programs were: A Bible Training Department at the Spanish American Institute, later on moved to La Plaza and called Christian Training School; Board of Sunday Schools, which later evolved into a Department of Christian Education; a youth organization

⁵*Ibid.*, 1941, p. 17.

called Epworth League; Board of Home Missions and Church Extension; Committee on Benevolences; Ladies Aid Society; Men's Brotherhood; Committees on Music, Evangelism, and others.

The following are some of the boards, committees, or organizations, formed during this present era, their functions and how they differ from prior organization (if any), and their final status.

Supervision of Conference. The General Superintendent was Dr. Vernon McCombs, and the Assistant Superintendent was J. Scott Willmarth. There were three districts--Central, Northern, and Arizona. For the first time there were Hispanic District Superintendents appointed. This set-up continued up to the time when Dr. McCombs retired in 1946. For the years 1947-1948 there was a Hispanic General Superintendent, the Reverend Luis P. Tirre. He had two assistants--the Reverend Ruben Saenz for the Arizona Area and the Reverend William C. Portillo for the Northern California Area. In 1950-1952 an Anglo minister was again appointed as General Superintendent; his name was Harold M. Hilliard. Due to protest by the Hispanic ministers the future supervisory positions were filled with Hispanic personnel up to 1953. From the year 1954 on to 1956 there were no District Superintendents.

Board of Missions and Church Extension. The function of this Board was to 1) distribute Mission Aid to the pastors, 2) determine pastors' salaries, 3) cooperate with the Equitable Support Fund for pastoral self-support, and 4) study and determine Mission support for special mission projects. This Board continued up until the date of

integration in 1956.

Latin American Board. This Board (conference level) was organized during the Latin American Mission Era and was continued into the Provisional Conference Era. It was organized in 1937 and its function was manifold as is evidenced by the forming of the following three committees:

- 1) *Committee on Property and Finance.* Its main function was to survey and appraise all real estate holdings, assuming responsibility for all such matters as insurance and repairs. This committee is also in charge of all building projects. It was to work closely with the Board of Home Missions and Church Extension.
- 2) *Committee on Program and Administration.* Its function was to act in advisory and administrative capacity in all matters pertaining to publicity, camp work, equipment and supplies, special programs, and board meetings.
- 3) *Committee on Welfare and Employment.* Its function was to survey the economic needs of the various Hispanic congregations so that in cooperation with the Anglo churches, help might be rendered to the needy.⁶

Since its organization in 1937, this Board had been staffed mostly with Anglos and in 1941 the Hispanic ministers made a demand that more Hispanics be included on this Board.⁷

⁶*Ibid.*, 1941, p. 28.

⁷*Ibid.*, 1941, p. 17.

In 1956, at the time in integration, it was agreed that all properties held by the Latin American Board be transferred to the respective Missionary Societies in the Conference, this to be done as follows:

For all churches in Arizona--the Arizona Methodist Church Extension Society of the Southern California-Arizona Conference.

For all churches in Los Angeles District--The Los Angeles Missionary and Church Extension Society of the Southern California-Arizona Conference.

For all churches in Southern California outside Los Angeles District--Southern California-Arizona Conference Board of Missions.

After having disposed of all assets, this Board was dissolved in 1956.⁸

Committee on Brotherhood. As early as 1937, a committee was organized whose main function it was to promote work among the men of the churches. This committee was the forerunner of the Committee on Lay Activities. This committee is also the counterpart of the organization known as Methodist Men of the Anglo Church. The Brotherhood Committee was strong in some churches while at others it was not even organized.

Commission on Evangelism. The main function of this commission on Evangelism was to promote programs within the local churches that would help in ministering to those who needed spiritual guidance.

⁸Southern California-Arizona Annual Conference, *Journal*, 1956, p. 157.

This Commission was asking Conference at that time and also on later occasions for a salaried evangelist. Each district was to initiate its own evangelistic campaign. In 1943, Dr. Vicente Mendoza came from Mexico and led the conference churches in evangelistic campaigns. Reports given at that time claim that this was a viable approach of evangelism.

Committee on Interdenominational Activities. Hispanics have always looked at their respective groups--whether this be social, political, or religious--as part of a whole. The Hispanic churches of different denominations sensed this common bond of wholeness and each instituted within their respective groups a committee on interdenominational activities. The main function of such committee was to organize and coordinate church work among the various churches. In California there was organized the Gran Convencion del Estado de California. Later on because the larger concentration of Hispanic churches was in Southern California this organization, which is still in existence today, became the Gran Convencion del Sur de California. The interdenominational convention meets annually and each member church participates in the program. The main activities of the convention are: 1) the Ladies' Society, 2) the Youth Federation, 3) the Men's Brotherhood, 4) the Ministers' Society, and 5) the Sunday School Society. The Methodist Hispanic Church was one of the stronger supporters of this interdenominational work. In Arizona a similar convention was organized, with similar activities. This convention is called La Gran Convencion del Estado de Arizona. In recent years both conventions

have seen a drop in attendance and participation. This committee was in existence for the duration of the Latin American Provisional Conference.

Committee on Latin American Institutions. In 1941, the sessions of the Southern California-Arizona Conference and the Latin American Provisional Conference organized a joint committee on Latin American Institutions. The function of said committee was,

. . . to inquire into the legal status of such institutions as Plaza Community Center, the Spanish American Institute, and the Frances DePauw School, to confer with the several Boards which now hold the properties . . . with a view toward an increasing assumption of leadership and financial responsibility by members of the Latin American Provisional Conference.⁹

The Committee met and inquired into the possibility of changing over of management and support of the above-mentioned institutions and it was agreed, "that for a considerable period ahead the responsibility for leadership and financial support of these institutions must remain in large part with those who are not Latin Americans."¹⁰ All Boards of said institutions agreed to include more Hispanics in their board membership.

This committee presumably existed up to 1956 (time of integration) although there are no reports found after 1942.

Committee on Music. This committee was a carry over from the

⁹Latin American Provisional Conference, *Journal*, 1942, p. 38.

¹⁰*Ibid.*

Latin American Mission Era and its main function was to see to it that the churches had adequate hymnals and other music resources. There were some hymnals in Spanish being used but none was a Methodist hymnal. Some of the hymnals that were and are being used: *Cantos de Alabanza, Pureza, y Poder; El Nuevo Himmario Evangelico; Melodias Evangelicas; Himnos de la Vida Cristiana; El Himmario Evangelico; Lluvias de Bendicion; Himmario Especial; El Himmario*; a collection of special hymns, *Adelante Juventud, Joyas Favoritas*, and others.

It was not until 1955 that the Spanish Methodist Hymnal was published.

This committee kept urging that original, indigenous music be written and used in our churches. There was only one who continued the work in music after Dr. Mendoza went out from among us; he was the Rev. S. D. Athens. This committee continued up to the time of integration.

Women's Society of Christian Service. The best thing that happened to the church was the continuance of the Ladies Aid Society now known as Women's Society of Christian Service. This society was the backbone of the church, for it was the women who inspired and kept on going even in difficult times. Many a church would receive a financial boost from the WSCS when the year's end approached and apportionments were still unpaid. It was the WSCS who would go and call on the sick and help the poor. The following is a brief report of the WSCS activities reported by the Conference president Mrs. Celia F. Dominguez in 1950:

Arizona District - 12 societies	- 139 members
Metropolitan District - 16 societies	- 359 "
North District - 11 societies	- <u>191</u> "
Total	689 members
Money sent to Conference Division for Week of Prayer	\$ 51.35
Money sent to Conference Division for Missionary work	135.00

This society was active up to 1956 and even for at least two or three years beyond integration.

Methodist Youth Fellowship. This youth group is the successor to the Epworth League that was organized during the Latin American Mission. As was pointed out earlier the function of this group was to harmonize, organize, and give direction to the youth activities of the churches. Since the time of the Latin American Mission there were ministers who were given the responsibility of youth work besides their regular church appointments. In cooperation with the Board of Education the MYF had such activities as youth rallies, camps for all ages, youth musical bands that would go and visit the churches throughout the conference, summer and winter institutes and caravans.

The youth were organized as a Council both in California and Arizona. Visits between the Councils was a highlight as was evidenced by the well attended rallies.

The Caravans were instituted under the direction of the Reverend Alfredo Macias. While he was Executive Director of the Board of Education much time and energy was spent working closely with the MYF. The Caravans were composed of selected youth from throughout the

Conference. They would take some training in youth organizing techniques, then would go out to the churches in the conference and help the local MYF. The Caravans were carried on during the early part of the Latin American Provisional Conference.

The MYF continued as an organized group (known as the Latin Council) up to the time of integration and beyond.

Board of Education. This board was the result of an evolving process of the education concern of the Hispanic Methodist Church. The origins of this board arose from the Religious Education Committee under the Director of Religious Education in 1939. The first Director was the Reverend Cesar Lizarraga, who served up until his voluntary location in 1942. The conference then named a Committee on Literature which was responsible for securing proper literature for the Sunday Schools. In 1943, Reverend Alfredo Macias was appointed Executive Secretary of Christian Education. It was under his leadership that this committee became the Board of Education. The functions of this board were several; among others the following were the most important:

- 1) Interpret the conference program of education. At this time, although the Hispanic church was operating separately from the Anglo conference, Methodist educational material in English was being interpreted and translated to the Hispanic situation.

- 2) Train teachers. This was done through retreats and institutes.

- 3) Develop age level programs. As a result of this function there were developed Age Level Departments, i.e.: Children's Work,

Intermediate Work, MYF, and Young Adult Work. There were persons named as directors of each department and they traveled throughout the conference. This is similar to what is being done today by the Southern California-Arizona Conference Board of Education.

4) Organize Youth Caravans. The Board worked very closely with the MYF and as was pointed out in the section on MYF ministry, these were instrumental in getting selected youth for future training and possible ministry candidates. (The writer of this paper was chosen to be part of the 1950 caravan.)

5) Pastor's School. The Board was responsible for the annual Pastor's School that was set up to continue the minister's education. Selected personnel would be asked to lecture and teach at these schools. The ministers enjoyed this educational opportunity and were sorry to see it terminated in 1962. This Board continued to function up to the time of integration in 1956.

III. SPECIAL FREEDOMS

As can be seen from the activities of the special ministries operating within the Latin American Provisional Conference we are safe in saying that this was truly the golden era. The basic factor helping to make this the golden era was that of self-determination. The following are some of the areas in which the Hispanic was enjoying some freedoms of expression.

Appointments of District Superintendents. The supervision of the conference had been under Dr. McCombs since the Latin America

Mission era in 1911 up to his retirement in 1946. For the first time there were Hispanic persons appointed as District Superintendents. The one thing that many Hispanics did not understand or like was the fact that there was a special provision made for having a General Superintendent and an Assistant General Superintendent who were above them in the hierarchy ladder and just below the Bishop. The appointment of District Superintendents during the Latin American Provisional Conference are as follows:¹¹

<u>Year</u>	<u>District</u>	<u>Person</u>
1941	Arizona	S. D. Athens
1941	Central	Alfonso Escobosa
1941	Northern	Juan C. Palacios
1942	Arizona	S. D. Athens
1942	Central	Alfonso Escobosa
1942	Coastal	Luis P. Tirre
1942	Northern	Juan C. Palacios
1943	Arizona	S. D. Athens
1943	Central	Alfredo R. Macias
1943	Coastal	Luis P. Tirre
1943	Northern	Juan C. Palacios
1944	Arizona and Imperial	S. D. Athens
1944	Central	Luis P. Tirre
1944	Northern	Juan C. Palacios
1945	Arizona and Imperial	S. D. Athens
1945	Central	Luis P. Tirre
1945	Northern	Juan C. Palacios
1946	Northern	Nicolas Davila

¹¹ *Ibid.*, 1941-1955.

1946	South	Luis P. Tirre
1947	North and South	Luis P. Tirre
1948	All of Conference	Luis P. Tirre
Assistants:	Arizona	Ruben R. Saenz
	Northern California	William Portillo
1949	All of Conference	Luis P. Tirre
Assistants:	Metropolitan	Ruben R. Saenz
	Northern California	William C. Portillo
1950	General Supt.	Harold Hilliard
1950	All of Conference	Luis P. Tirre
Assistants:	Metropolitan	Ruben R. Saenz
	Arizona	Mardoqueo B. Garcia
1951-52	Metropolitan	Harold Hilliard
✓ 1951-52	North	Doroteo Venegas
1951-52	Arizona	Mardoqueo B. Garcia
1953	General Supt.	Doroteo Venegas
Assistant:		Larry Dominguez (lay person)
1954-56	No District Superintendents were appointed.	

The Conference was being readied for integration into the Southern California-Arizona Conference.

Representation. During the Latin American Provisional Conference status some conference privileges were being exercised by the conference members. Lay and ministerial delegates to the Jurisdictional Conferences were elected:¹²

¹²*Ibid.*, 1943, p. 12; 1947, p. 10; 1952, p. 12; 1955, p. 11.

<u>Year</u>	<u>Person</u>
1944	Alfredo R. Macias (Minister)
1944	Josue M. Casillas (Lay Person)
1948	F. O. Quintanilla (Minister)
1948	Larry Dominguez (Lay Person)
1952	Carlos E. Lopez (Minister)
1952	Larry Dominguez (Lay Person)
1956	Mardoqueo L. Olivas (Minister) - Larry Dominguez (Lay Person) - (for both Jurisdictional and General Conferences)

Use of Native Language. The Spanish language being the native language of the Hispanic, it was being used in every area of the church. Hymnals (as can be seen under the Committee on Music) were being written and others translated into the Spanish language. The Sunday School lessons for all age levels were in Spanish. The ministers, many of them eloquent orators, were very effective in gathering large crowds that came to listen to the Word in Spanish. Keeping in mind the great number of Hispanics in the southwest and keeping in mind also that the social or federal agencies were not really doing much among the masses, the church was playing an important role among the Spanish speaking population. The only place where Spanish was not allowed was at the sessions of the Conference (see footnote number 1), but not because the Hispanics wanted it that way. Some Hispanics claim that the language spoken in heaven is Spanish!

Fellowship. One of the idiosyncrasies of the Hispanic is the love of fellowship. This love of togetherness is manifested in the

fiestas, the family gatherings, weddings, baptism celebrations, birthdays, and holy days. For the Hispanic, church is a place to do much of the socializing and getting together in fellowship. This fellowship expression was oftentimes the highlight of the year for many persons. An example of this is the annual interdenominational convention where literally hundreds of persons would travel hundreds of miles and gather for a long weekend series of meetings. There were the usual business meetings, reports given, the sermons preached, etc., but the thing most mentioned by the majority was the fellowship.

The three societies organized--Ladies Society, Men's Brotherhood and Methodist Youth Fellowship--had well defined programs and each served its purpose as far as carrying on the program of the church, but once again we find that the fellowship experienced was the highlight of each. As each society was dissolved during the integration era, we find that this had a demoralizing effect on the total Hispanic picture. Some of the pioneers nostalgically say, "We can do without the societies or group organizations but we miss the fellowship." Even today the Hispanics attending annual conference will eventually find themselves gathering under a tree, for there is where fellowship takes place.

Forms of Worship. The forms of worship at this particular time would be what we would today call loose or informal. The main worship service was on Sunday morning at the traditional hour of eleven o'clock. This worship service was loosely organized and it did not have a format based on a systematic theological encounter with

God as is the case in other forms of worship in non-Hispanic churches. The main thrust of the service was the preaching of soul-saving sermons. Before the sermon was preached the preliminaries included some soul-stirring singing. In some of the more formal services, there were some hymnals available. The majority of the churches preferred to sing by memory the old-fashioned hymns of salvation, which had been translated into Spanish. The singing of "coritos" or choruses was an important part of the worship service. Many of these coritos were composed by Hispanics while others were introduced by the Anglo missionaries at an earlier time. The time for "testimonies" was another important part of the worship service. People would look forward to Sunday to come to church and share with others what God had done for them. Many churches could not afford expensive musical aids such as an organ or piano, so the guitar and other simple musical instruments were used. In lieu of musical instruments many churches sang a cappella. All these preliminaries were carried out as a preparation for the preaching of the sermon. After the sermon followed the alter call. The re-dedication of oneself to the service of God was the highlight of the worship experience on Sunday mornings. Worship in this form was not limited to Sunday mornings but it continued on Sunday evenings and in many churches a mid-week service was held as well. The same loose format was used in all three services.

The form of worship at this time was one with Wesleyan undertones (Pentecostal, if you will) and it seemed to be filling the spiritual needs of the Hispanic. This loose form of worship seems to

be the forerunner of the contemporary services that the Anglo church is experimenting with today.

The Theology. The theology of the Hispanic Methodist was similar to that of the Protestant of any given denomination--ascetic and conservative. Protestantism, as was pointed out in Chapter II, was introduced to the Hispanic by the Anglo missionary. The earliest Protestant work in Mexico was being carried out in the late years of the nineteenth century and early years of the twentieth century. The histories of this Protestant movement indicate that it was well accepted and it came at the right time, for there was a social-political turmoil in the land. The Roman Catholic Church had been a special privileged religious agency perpetuating these social conditions. The masses of people were not theologically trained; only the priest as the learned man of God.

The theology introduced by the missionary was puritanical, other-worldly and conservative. Protestant theology as introduced then, was a reaction against the Catholic Church rather than a well defined, systematic one. It seems that the Protestant was to show his religion in being and doing what the Catholic was not or did not do. For example, the Protestant, believed by many to be the only true Christian, did not smoke, drink or do the worldly things that the Catholic practiced. In reality this seemed to be more of a social behavior phenomena, rather than a theological stand. The conservative and literal interpretation of the Biblical doctrines was the only way to be a Protestant or Christian. The Biblical doctrines which were

literally accepted were the virgin birth, the crucifixion and resurrection of Jesus Christ.

As a result of this there evolved a Christological religion. The entire life of a Protestant evolved around the person of the Christ. The worship services reflected this Christology--especially the hymns. Jesus was used interchangeably with God, and more often than not, Jesus was mentioned more than God. The following hymns are examples of this Christological theme: "Al Calvario Solo Ascendio Jesus," "Al Cristo Vivo Sirvo," "Ved al Cristo, Rey de Gloria," "A Cristo doy mi Canto," "Hay Poder en Jesus." This type of hymn was found in all of the Spanish hymnals, most of which were direct translations from the English.

Another aspect of the theology of the Hispanic was that of the apocalypse. At a given time there was to be a better way of life, not necessarily earthly, but a better one. The Hispanic was getting ready for that home beyond, where all the trials and tribulations in this world were to be ended once and for all. The church was playing an important role in that the Hispanic was able to withdraw from his many everyday trials and tribulations, recharge his emotions, strength and spirit to continue the struggle. The struggle was not necessarily a spiritual one only but socio-economic for the Hispanic was doing his best to accommodate himself in this society.

The Protestant form of worship and the theology then was a form of liberation for the Hispanic who wanted a different life style than that of Catholicism. The worship service was used as a means for

expression of feelings, of emotions that at one time were released through the fiesta. The fiesta spirit was interpreted as being worldly by most Protestants so the spontaneous, loose form of worship developed.

Another aspect of the Hispanic theology was that of the personal experience--like the Aldersgate experience of John Wesley. The Hispanic has a long history of Catholicism and to forsake it is considered to be a betrayal of country and mother. Many persons who became Protestants have severed family ties. The decision to become a Protestant was usually made at a service where an altar call was made.

IV. THE CHURCH SITUATION, 1941-1955

The aforementioned freedoms were fully enjoyed by the Hispanic Methodists and again I feel it is safe to say that this period of Hispanic Methodism was the Golden Era. The following statistics will show that the Hispanic church was carrying on responsibly.

	<u>1941</u>	<u>1955</u>
Number of Churches	41	39
Membership	3,004	3,230
Benevolences Paid	\$ 1,434	\$ 2,683
Ministers' Salaries	6,384	28,933
Total Expenditures	19,835	79,810

Total monies paid by all churches during the fifteen years of 1941-1955 is \$804,518.00. Total Value of Properties and Parsonages = \$1,150,745 (see Statistical Table III, page 109).

Membership. The membership during this fifteen year period shows a total gain of 226. For a period of twelve years there was a slow but steady gain in membership. The most members recorded was in 1950 when the records show 4,806 total full members. The following year we see a decrease of 427 members. One reason for this decrease is that the inactive members were removed from the rolls. Another reason for the decrease was that at about this time there were rumors of future integration and people started staying away.

One observation is that of inbalance between the number of Hispanics in this area of the conference and the church membership. The question is raised, why aren't there more Hispanics coming into the church? There are several factors for this phenomenon, such as religious background, image of the Hispanic Protestant Church, or economics. These factors will be explained in Chapter VI when the caucus reports will be explained. It is obvious that the small membership of the Provisional Conference was to be an important factor in determining its future.

The Ministry. The total number of members in full connection for 1955-56 is 28, with a total of 15 accepted supply pastors. There were a total of 39 charges being served at the end of 1955. Some of these charges were circuits under the care of the full connection ministers with some of the accepted supplies helping out in other charges. The recommended salary for 1955-56 was: ordained minister with family, \$2,687.00 plus \$25.00 per child (regardless of age); single ordained minister, \$2,487.00; supply pastor with family \$2,487.00 plus \$25.00

TABLE III

STATISTICAL REPORT, 1941-1955*

<u>Year</u>	<u>No. of Churches</u>	<u>Member-ship</u>	<u>Benevo- lences Pd.</u>	<u>Paid to Ministers</u>	<u>Total Ex- penditures</u>
1941	41	3,004	1,434	6,389	19,835
1942	42	3,222	1,000	5,626	21,494
1943	41	3,327	2,130	7,629	24,097
1944	41	3,334	2,208	10,319	36,342
1945	42	4,429	2,393	13,327	55,250
1946	42	4,398	3,194	15,118	53,394
1947/	42	4,525	2,725	18,764	47,945
1948	42	4,608	2,725	17,465	65,557
1949	42	4,688	2,904	18,091	49,193
1950	43	4,743	3,263	18,812	65,671
1951	43	4,700	2,809	19,783	66,168
1952	42	4,806	2,837	21,963	65,646
1953	43	4,379	2,900	24,336	76,626
1954	41	3,618	3,224	27,325	77,490
1955	39	3,230	2,683	28,933	79,810

*These statistics are taken from the *Journals* of the Latin American Provisional Conference, 1941-1955.

per child (regardless of age); single supply pastor, \$2,287.00¹³ The financial situation of the ministry also had an important role in determining the future of the Provisional status.

V. CLOSING REMARKS

In previous chapters it has been pointed out that there were some factors that were counter to the theory of self-determination. The Latin American Provisional Conference Era was one when this theory was most put into effect, but yet there were some factors that curtailed it to some extent. The following are some of these factors:

Paternalism was getting more subtle but was yet very much in existence. The most obvious case of this paternalistic pattern--a pattern that was established as early as 1911--was the fact that Dr. McCombs was appointed as General Superintendent up to 1946, when he retired. He had an Assistant General Superintendent by the name of J. Scott Willmarth. There were for the first time Hispanic district superintendents appointed, but yet they had to be responsible to the general superintendent rather than directly to the Bishop. This structure was being contested by the Hispanics, and after Dr. McCombs retired for a period of two years, 1947-1949, there was a Hispanic General Superintendent, Luis P. Tirre. Again the paternalistic practice was implemented when in 1949-1952 a non-Hispanic General Superintendent was appointed; his name was Harold M. Hilliard.

¹³Southern California-Arizona Annual Conference, *Journal*, 1955, p. 166.

Paternalism was getting more subtle due to the protest by the Hispanic ministers and an example of this is when a Hispanic *lay person* is appointed assistant superintendent.¹⁴ The Hispanic ministers were complaining that this was a paternalistic maneuver and that this lay person was being used in the guise of brotherhood. The District Superintendent, Doroteo Venegas, reported in 1953 this feeling:

Furthermore, this was the first year of a new experiment which our Bishop initiated with regard to the administration of our Conference; namely, two superintendents, one of which was a layman . . . , a plan which from the beginning was discussed widely . . . highly pondered by some, bitterly criticized by others; firmly supported by some, openly approved by others.¹⁵

Another aspect of this subtle paternalism was the pattern being established in relation to suppression of personal potential. There were some ministers who felt that their particular education and personal ability were not considered when appointments were made. An interview made on January 8, 1973 with a minister who was a witness to this expressed these feelings. An example of this subtle aspect of paternalism is the following case: In 1942 Cesar Lizarraga requested that conference relations be terminated because he was not given an appointment to a church. He was appointed as Director of Religious Education from 1939-1942, but he felt that this was a maneuver of control.

These feelings of suppression and frustration were kept silent by the Hispanic ministers to a certain extent, although some were getting a little more brave and were beginning to speak out. These

¹⁴Latin American Provisional Conference, *Journal*, 1952, p. 20.

¹⁵*Ibid.*, 1953, p. 23.

feelings were not limited to the church. This was a social phenomenon happening in society as a whole. Dr. McCombs sensed this social unrest brewing and in his report of 1943 he recommends the following:

A study of the present gangs, Pachucos, Zoot suiters and race riots is revealing some deep-down causes . . . The cure is seen to be providing social opportunity and cultural uplift with a change of character achieved by their own racial leadership.¹⁶

Although no one thing in particular was done by the church to remedy this potential social unrest, at least some thought and recognition of its existence was evident at that time.

Another factor contrary to self-determination which had been instituted in earlier years was that of looking at the Hispanic as a problem. Up to this point, the problem had been defined or interpreted as being a social one. Now we see the problem being interpreted as one of economics. The goal of Dr. McCombs was to have self-supporting churches in the conference.¹⁷ The General Board of Missions was asking that the following criteria be used on a church when applying for financial help: Is this charge 1) a field of promise; 2) an emergency; 3) definitely a functioning mission field?¹⁸ When the Hispanic minister became aware of the trend developing in relation to the economical situation, he began to air his feelings. As a result there was a larger participation and giving on the part of the Anglo churches and leaders. Along with this generous gesture there

¹⁶*Ibid.*, 1943, p. 36.

¹⁷*Ibid.*, 1943, p. 37.

¹⁸*Ibid.*, 1949, p. 28.

was a tendency for control developing. Dr. McCombs reports: "There is one unfortunate aspect of this trend, large givers usually undertake to determine policies."¹⁹ He then proceeds to state the need for listening to the Hispanic leaders and veterans of the work.²⁰

That the economics problem was a serious one is reflected in the fact that merger with other conferences was considered as early as 1948.²¹ This initial merger talk as a possible solution was instigated by the Hispanic ministers. The economic problem seemed to be a major concern of the Department of Maintenance of the Southern California-Arizona Conference. "The second problem, which stands out, has to do with the Integration of the Latin American Provisional Conference with this Conference."²²

It was a hard-to-accept fact that the Latin American Provisional Conference could not support itself. This can be seen as we look at the Treasurer's Report (see Statistical Table IV, pages 114-115) for June 1, 1954 - May 31, 1955 as submitted by Dr. J. Wesley Hole. As can be seen by a comparison of the grand total paid (all items) between the years 1953-54 and 1954-55 there was a decrease of \$6,998.00 in 1955. One explanation for this decrease was that since 1953 when integration was becoming a probability, there was a slackening of enthusiasm and giving by the average lay person. This was a situation

¹⁹*Ibid.*, 1943, p. 37.

²⁰*Ibid.*

²¹*Ibid.*, 1948, p. 12.

²²Southern California-Arizona Annual Conference, *Journal*, 1956, p. 179.

TABLE IV

TREASURER'S REPORT*

June 1, 1954 - May 31, 1955

	<u>1953-54</u>	<u>1954-55</u>	<u>Increase or Dec.</u>
Paid on Principal of old Indebtedness	\$ 1,820	\$ 1,241	- \$ 579
Paid on Buildings & Improvements	10,233	9,517	- 716
Paid - Other Current Exp. & Incidentals	18,856	17,996	- 860
Paid - Church School Administration	3,728	4,717	+ 988
Pastors' Salary Claims	26,612	27,466	+ 854
Paid - Pastors' Cash Salaries	27,145	28,988	+ 1,788
Paid - Pastors' Travel & Exp. Fund	1,302	961	- 341
Ministerial Support - Apportioned	7,137	8,554	+ 1,417
Ministerial Support - Paid 95.37%	6,227	8,158	+ 1,931
Administration - Apportioned	2,090	2,069	- 21
Administration - Paid 88.88%	1,778	1,839	+ 61
Benevolences - Apportioned	4,289	3,556	- 733
Benevolences - Paid 74.30%	3,209	2,642	- 566
World Service Specials - Paid	494	352	- 142
General Advance Specials	12	372	+ 360
W.S.C.S. Cash to Dist. & Conf. Treas.	704	982	+ 277
Methodist Student Day	4	-	- 4
Church School Rally Day	83	78	- 4
Methodist Youth Fund	23	13	- 10
Race Relations Sunday		12	+ 12
All Other Benevolences	<u>2,049</u>	<u>777</u>	- <u>1,272</u>
Total Paid by Churches	\$77,626	\$78,592	+\$ 965

TABLE IV (Continued)

	<u>1953-54</u>	<u>1954-55</u>	<u>Increase or Dec.</u>
<u>Other Items</u>			
Board of Missions - Loans	\$ 5,000	\$	-\$ 5,000
Board of Missions - Donations	9,000	2,265	- 6,735
Salaries of Pastors	20,930	25,860	+ 4,930
Administration & Cultivation	17,255	8,030	- 9,225
Methodist Publishing House Dividend	206	189	- 17
Chartered Fund Dividend	65	65	--
Board of Pensions - Mo. Corp. Dividend	152	152	--
Board of Pensions & Missions - Pens. Acct.	1,928	1,928	--
So. Ca.-Az. Conf. Minimum Salary	5,375	6,588	+ 1,213
Ca.-Nev. Conf. Minimum Salary	525	1,162	+ 637
Board of Missions Minimum Salary	2,750	8,950	+ 6,200
Miscellaneous	3,660	3,693	+ 33
GRAND TOTAL - ALL ITEMS	\$144,474	\$137,475	\$6,998

*The foregoing statistics were taken from the *Journal* of the Latin American Provisional Conference, 1955, p. 31. This report is an exact copy of Dr. Hole's report; I have changed the order of the year columns to facilitate reading.

that concerned everyone related to Hispanic ministry. The Reverend Doroteo Venegas, District Superintendent in 1953, stated that the reason for integration was an "effort to improve the economic condition of the pastors."

As a result of this strained economic situation some charges had to be merged, sold or discontinued. The following are the charges that were discontinued during the years 1944-1955:

<u>Year</u>	<u>Name of Property; Its Disposition</u>
1945	Miami, Arizona - sold to the Presbyterian Church
1948	Willowbrook - sold, money to be used in Watts Church
1953	East Pasadena - merged with Parkway
1953	Jerome, Arizona - phased out
1954	Mexicali - sold to Brethren Church
1955	Inglewood - sold

The only solution to this problem was merger. The idea of merging with other conferences appealed to the Hispanics at that time (1948) as is evidenced by their asking for a committee to be formed to investigate that possibility. Later on another term was introduced, not by the Hispanics, but by the General Conference of 1948.

"Authority is given whereby it seems desirable to integrate . . . the Latin American Provisional Annual Conference, with the Annual Conferences through which those groups are geographically distributed."²³
The result of this was that the Southern California-Arizona Conference

²³ Latin American Provisional Conference, *Journal*, 1953, p. 40.

named a committee to investigate the possibility for integration. The 1948 session of the same conference named the following persons to this committee: Walter C. Buckner, Russell E. Clay, Nicholas B. Davila, Alphonso Dominguez, Mrs. Leo Hepps, J. Wesley Hole, Paul Huebner, Manuel R. Moran, William C. Portillo.²⁴

On November 7, 1952, Bishop Gerald Kennedy appointed Dr. Earl Brown, General Executive Secretary of the Division of National Missions, the Reverend Keith C. Kanaga and George Steed, representing the Southern California-Arizona Conference and the Reverend Doroteo Venegas and Larry Dominguez, representing the Latin American Provisional Conference to make recommendations for the future of the Latin American Provisional Conference.²⁵ This committee met on February 12, 1953, in Los Angeles and elected the Reverend Keith C. Kanaga as chairman and Larry Dominguez as secretary. All along the Hispanic ministers and lay persons were holding meetings to consider their future and no plan acceptable to all was drawn up. The only alternative was integration into the Southern California-Arizona Annual Conference. The stage was set for the Brotherhood Era (Integration) of 1956-1967.

²⁴Southern California-Arizona Annual Conference, *Journal*, 1949, p. 13.

²⁵Latin American Provisional Conference, *Journal*, 1953, p. 41.

CHAPTER V

THE BROTHERHOOD ERA: INTEGRATION, 1956-1967

As was pointed out in Chapter IV the Latin American Provisional era was the one in which the theory of self-determination was most exercised. This was done by the formation of programs geared for the Hispanic Church, initiation of special ministries such as age level departments under the Board of Education, and the appointment of District Superintendents. There was a feeling of freedom--freedom to initiate programs, freedom to worship in their native language, freedom to be.

Alas, this era was not to last too long. One phenomenon that was developing during this era was that this conference could not be self-supporting. One of the main reasons for this was that membership did not appreciably increase during the life of this conference. As was pointed out before there were only a total gain of 226 in a period of fifteen years. This lack of growth in membership was the biggest factor for not being able to be self-supporting. To deal with this economic situation, committees to investigate the future of the Latin American Provisional Conference were named. The Hispanics were talking about possible mergers with other conferences. Interviews with some of the ministers show that such mergers could have possibly been made with other Hispanic conferences, such as the Rio Grande Conference.

The Southern California-Arizona Conference, based on the wording of the 1948 General Conference, initiated integration talks. Integration to the Hispanic meant not merger but absorption. The Hispanic was getting anxious about his future, but it seemed that the only alternative was to integrate into the Southern California Annual Conference. A feeling of unfulfillment, of courtship without a consumating marriage, an air of defeat was the innermost feeling of a people whose heritage was one of suffering and struggling for freedom. For many of the Hispanics integration was a step backwards in their journey for self-determination, but if this was the only way to go, then they were willing to take the step. This feeling of pride and love for the Hispanic church was expressed when the Reverend Doroteo Venegas gave his last report as District Superintendent:

I firmly believe that the work which we represent is God's labor, and it is in His hands, and this work of the Latin American Conference that has cost the lives of so many, and has cost so many tears and sacrifices, is not called to be dissolved but to go forward, regardless of the organization plan decided upon by this Conference (the Southern California-Arizona Conference).¹

I. STEPS FOR INTEGRATION

A. Informal meeting was held by representatives of the Latin American Provisional Conference and the Southern California-Arizona Conference and lay persons were included. A vote was taken to poll the feeling toward integration. Of the Hispanics present fifteen ministers favored integration while one, the Reverend Nicolas Davila, cast a

¹Latin American Provisional Conference, *Journal*, 1953, p. 27.

dissenting vote. Of the lay persons present, six were in favor while one, Mr. Frank Pino, cast a dissenting vote.

B. On May 4-5, 1953 the committee (see page 117 for explanation of this committee) met with Bishop Kennedy. There were other non-Hispanics present: Earl Brown, Elliott Fisher, Robert A. McKibbin, and J. Wesley Hole.

The committee submitted a report stating that integration was desirable for the following reasons:

- 1) It would make possible more dynamic churches to meet the missionary challenge of our ever increasing population.
- 2) It would bring into actuality a larger measure of the Christian brotherhood which is the genius of our faith.
- 3) It would permit a more adequate financial support of the Hispanic ministry.
- 4) It would encourage a larger number of promising Hispanic youth to enter the Methodist ministry.
- 5) It would lift the general standards of the Hispanic people.
- 6) It would facilitate closer cooperation between the ministers and members of the Hispanic and our other churches.
- 7) It would provide more adequate supervision for the Hispanic churches which are located in two large episcopal areas-- San Francisco and Los Angeles.

The committee adopted the following recommendations:

- 1) Formal integration cannot be undertaken until June of 1956.
- 2) A minimum salary plan had to be formulated between the

integrating conferences and the Division of National Missions. A plan was submitted and can be found in the 1953 *Journal* of the Southern California-Arizona Conference, page 147.

3) The minimum salary allowances were to remain the same for the Hispanic churches until integration was consummated.

4) Bishop Kennedy in consultation with Bishop Tippet will make appointments of the Hispanic ministers. All Hispanic churches shall be administered by the superintendents in whose district they are located.

5) A continuing committee composed of one representative of the Division of National Missions and of a ministerial and lay member from each of the conferences was responsible for the administration of this program. Members of this Continuing Committee are: Ruben Saenz, Larry Dominguez, Andrew Juvinal, Frank Weber, Keith Kanaga, and J. Wesley Hole.

6) The treasurer of the Latin American Provisional Conference will receive and disburse the funds necessary for this program. (The treasurer was J. Wesley Hole.)

7) The Latin American Provisional Conference shall rescind the action taken last year relative to the transfer of title of Latin American Provisional Conference properties to the Division of National Missions. These properties shall be transferred to the successor conferences when integration is completed.

8) Grants given by the General Board and the two Annual Conferences for the purpose of this program, shall be made on the assump-

tion that the local church will pay its fair share.

9) There will be a per capita contribution for pastoral support from the Hispanic church. (The formula can be found in the 1953 *Journal*, p. 148.)

10) The Division of National Missions and the Board of Pensions assume full responsibility for pensions and annuity claim by pastors for years served prior to integration.

11) The Office of Executive Secretary of Education was to continue but it would be responsible to the Board of Education of the Southern California-Arizona Conference.

12) A distributing committee, elected by each of the conferences, shall be in charge of distributing all assets of the Latin American Provisional Conference.²

C. Dissolution of the Latin American Provisional and integration into the Southern California-Arizona Conference.

On June 18, 1956 in Redlands, California, the Latin American Provisional Conference held its last conference session. At the opening of its one hundred sixth session, the Southern California-Arizona Conference received the ministers from the former Latin American Provisional Conference.³

²Southern California-Arizona Annual Conference, *Journal*, 1953, pp. 145-148.

³*Ibid.*, 1956, p. 31.

D. Dissolution of the Continuing Committee.

Pursuant to the adoption of the 1953 Plan of Integration (this plan is the one outlined in the Steps for Integration) the Continuing Committee was dissolved.

E. The Hispanic ministers transferred into the Southern California-Arizona Conference from the Latin American Provisional Conference were: Jose L. Anguiano, Antonio Ayala, Otoniel M. Camarena, Josue R. Castro, Nicolas B. Davila, Alphonso Dominguez, Eliazar Echeverria, Mardoqueo B. Garcia, Emilio N. Hernandez, Carlos E. Lopez, Alfredo R. Macias, Solomon F. Munoz, Manuel Moran, Daniel Olivas, Mardoqueo L. Olivas, William C. Portillo, Richard M. Rangel, Francisco O. Quintanilla, Ruben R. Saenz, Alphonso Sanchez, and Doroteo Venegas.

Hispanic ministers transferred to the California-Nevada Conference were: Eliseo T. Alvarado, Jose Barron, Manuel Gaxiola, Ruben R. Luevano, E. C. Regalado, and Primitivo Villanueva.

The charges remaining in the California-Nevada Conference were: Bakersfield, Corcoran, Dinuba, Fresno, Mountain View, San Jose, Sacramento, Stockton, Selma. These were in the former Northern District of the Latin American Provisional Conference.

The charges and their ministers of the Southern California-Arizona Conference at the time of integration in 1956 were:

<u>Charge</u>	<u>Minister</u>
Arizona District	
Douglas	Rodolfo Mercado
Nogales	Lamberto Lara
Phoenix	Josue R. Castro

Prescott	Jose L. Anguiano
Sonora - Hayden	Daniel Olivas
Tempe - Mesa	Mardoqueo B. Garcia
Tucson	Otoniel Camarena

Long Beach District

Fillmore - Ventura	Manuel Moran
Long Beach	William Portillo
Santa Monica	Antonio Ayala
Santa Paula	Mardoqueo L. Olivas

Los Angeles District

Watts	Francisco Quintanilla
El Mesias	Carlos E. Lopez
La Plaza	Nicolas B. Davila
La Trinidad	Ruben R. Saenz
Emmanuel	to be supplied

Pasadena District

Parkway	Doroteo Venegas
San Fernando	Alfredo R. Macias

San Diego District

none	none
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Tri-State District

Flagstaff	Baltazar Garcia
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Whittier District

Anaheim	Alphonso Sanchez
El Modeno	Juan F. Villareal
Rivera - Pico	Salomon F. Munoz
Santa Ana	Alphonso Dominguez
Stanton - Artesia	Dario G. Fortt

The Special Appointments included: Dr. Roberto Pedraza as Director of Education and Promotion for the Latin American churches.

II. THE CRUCIAL STAGE, 1956-1957

Integration into the Southern California-Arizona Annual Conference meant some form of adjustment or accommodation for the Hispanic Church. Two possible avenues for this adjustment were to assimilate or to maintain cultural identity. It is interesting to note how this may be a repetition of history. This adjustment situation confronted the Hispanic immigrants when they migrated north from Mexico. That first adjustment experience was carried out on a personal or family level; the present adjustment experience was being felt by churches. That first experience of adjustment elicited different reactions from those trying to accommodate themselves and who ran into some difficulties--discrimination being one of them. These reactions were submission, withdrawal, avoidance, or integration. (See Chapter I, pp. 11-12 for an explanation of these reactions.) The Hispanic Churches were reacting very similarly to the way individual persons did at the early stage of immigration.

Assimilation seemed to be the interpretation of integration by this Conference, whereas the theory of integration as interpreted by the Hispanics was that of unconditional equality on all levels. As a whole the Hispanic Church was willing to explore means by which this integration process could be carried out. There were feelings of fear of absorption and fear that the Conference would neglect missionary work among the Hispanics. After a full year of integration the Coordinating Council reported this in relation to Hispanic work.

This has been one of the most crucial years for the Latin American Churches because of their integration in the Southern California-Arizona Conference. There was fear caused by the idea that said Conference was not interested in missionary work among the Latin American population . . . and that just the self-supporting churches would survive.⁴

To counteract these fears the Conference set out on an educational campaign.

An educational campaign took place in every church to counteract pessimism and the negative interpretations to integration. As a result of this campaign, our Latin American Churches are beginning to realize that we are one with our Anglo American Methodist Churches to increase our missionary work of God's Kingdom among our one million Latin Americans in California and Arizona.⁵

The campaign for assimilation was emphasized through the different departments of the Conference. The Department of Community Service reported the following in relation to Latin American work:

. . . for better integration--that wherever practical, the Department be used to apprise in district and sub-district meetings and local churches our people of the fact of integration, on a Conference level, to encourage full discussion of the problems of accommodation and to expend the opportunities for personal and inter-group fellowships.⁶

How the People Felt. The Hispanics were reacting to integration and their feelings, although not recorded in written form, were being aired individually or sometimes corporately. An idea of these feelings is gleaned from a report from the Urban Life Committee to annual conference in 1957 showing how the Hispanics felt and including recommendations for working with the Hispanics. The chairman of this

⁴*Ibid.*, 1957, pp. 141-142.

⁵*Ibid.*

⁶*Ibid.*, 1953, p. 169.

committee reported that the committee wanted to know how the Hispanic felt, so they had the people speak through their leaders. The Hispanic was saying, "We must learn to live together. We do not wish to lose our group identity. We are concerned about a smooth and acceptable form of integration, but in no way should our willingness be interpreted as an eagerness to negate our culture." The Hispanics were also saying that only to the degree that they contributed to the development of the minorities in the conference, only to that degree were we contributing to the development of the Southern California-Arizona Conference. The Hispanics were concerned about the shortage of Hispanic ministers and were alerting Conference to the imminent crisis due to the small number of ministers. The Hispanic was also saying that due to the long years of a paternalistic environment, their older people were still manifesting missionary receptivity, though this was not to be interpreted as a lack of responsibility. The Hispanic people were anxious to do things for themselves; this to be interpreted as an act of growth, rather than an act of belligerence or ingratitude. The Hispanics were asking that Conference take this integration step and use it as a model for the world to see.

The recommendations presented by this committee were: 1) that the Conference strengthen and extend the work where Hispanic work is required; 2) that funds be made available to existing churches which need to expand their services to the community; 3) that in those communities where there is no Hispanic church, but where Hispanics live, a Hispanic pastor be associated with the Anglo church; 4) that a pro-

gram of ministerial recruitment be devised to continue Hispanic work.⁷

Integration was a new experience to both the Anglo and the Hispanic. At this point (1957) no one knew what the future had in store, and only time would tell.

A brief analysis of the Hispanic situation in 1957 shows:

1) Number of churches	29
2) Number of preparatory members	989
3) Number of full members	2,551
4) Total monies paid for all purposes	\$84,636

(See Statistical Table V, page 129.)

How the Individual Church Groups Reacted. At the end of the Provisional Conference era, the church had well organized groups and age level departments. The two larger groups which were functioning fairly well were the Women's Society of Christian Service, and the Methodist Youth Fellowship.

Integration at that time required two steps: 1) dissolution of the Provisional status on all levels; and 2) joining the Conference at all levels. At the end of the first year of integration the Conference W.S.C.S. reported to the Annual Conference that twenty-two Hispanic societies had been added; that there had been an exchange of visits between the two groups, and that four ladies who had been elected to serve as the W.S.C.S. officers for the Hispanic group were integrated into the conference program of the W.S.C.S.⁸ All seemed to work out

⁷*Ibid.*, 1957, pp. 171-174.

⁸*Ibid.*, 1957, p. 212.

TABLE V
STATISTICAL REPORT, 1957*

Church	Preparatory Members	Full Members	Total Paid
Douglas	2	37	\$ 1,123
Nogales	2	52	1,130
Phoenix	9	107	3,177
Prescott	6	48	936
Somora	6	10	218
Hayden	0	20	391
Tempe	24	45	901
Mesa	23	15	831
Tucson	20	86	1,577
Fillmore	8	34	1,397
Ventura	0	20	609
Long Beach	15	76	5,125
Santa Monica	6	27	3,293
Santa Paula	33	128	3,748
Watts	240	291	8,420
El Mesias	22	62	3,374
Emmanuel	0	35	3,720
La Plaza	103	449	10,229
La Trinidad	52	286	8,347

TABLE V (Continued)

Church	Preparatory Members	Full Members	Total Paid
Pasadena	42	146	\$ 8,206
San Fernando	30	91	4,217
Flagstaff	30	28	1,285
Anaheim	31	47	1,298
El Modeno	0	49	1,573
Rivera	8	68	2,373
Pico	0	16	664
Santa Ana	38	123	3,637
Stanton	24	44	2,468
Artesia	19	30	469
Totals 29	989	2,551	\$84,636

*These statistics are taken from the 1957 *Journal*, Southern California-Arizona Conference.

all right for a time; however, on one occasion some ladies from the Conference W.S.C.S. visited the Hispanic W.S.C.S. at one of their regular meetings and informed them that there should not be any separate Hispanic organization, aside from the Conference one. As it was explained to me, the Hispanic women did not understand that integration meant that eventually there were to be only the officers elected by the Conference W.S.C.S. and that there was no further need to have two separate organizations. The Hispanic women did not know how to deal with this situation and so decided not to continue as a separate group, but from that date the enthusiasm for continued integration dwindled. Some societies tried to fully integrate and it seems that only those who were bi-lingual succeeded to a degree. The result was that the Hispanic women are organized locally, are faithful with their Conference W.S.C.S. financial commitments, but they themselves are not participating in the Conference program. The evidence to this is the lack of any appreciable number of Hispanic women at any given conference program even today. The same situation of lack of participation in the conference program developed with the Brotherhoods.

The M.Y.F. reacted a little differently than the W.S.C.S., probably due to the different approach towards them by the conference. The M.Y.F. at the end of the Provisional Era was strong and had several programs going, especially with the support and guidance given by the Board of Education. The M.Y.F. had two councils organized, one for Arizona and another one for California. After integration there was only one Latin Council and it was usually composed of youth from

both Arizona and California. Conference allowed this set up to continue up to 1962 when the entire conference youth program was restructured. What was developing among the Hispanic youth was that they were not attending camps or other conference programs in as large a number as they were at one time, when they were under the Latin Councils. The Arizona youth did not continue regularly with their camp program, although they did continue with their youth rallies. The California youth continued off and on with the Latin Council and the Latin Camp. At one time the bringing in of Anglo youth to the Latin camp was tried; this was done at least for two summers. No studies were made to determine whether this experiment was a success. For unknown reasons this mixed camping program was not continued. The Hispanic youth are not participating in the conference program even today. The California youth are meeting as the Latin Council and have an annual winter camp and hold regular youth rallies in the various churches.

The experience on integration of the groups seems to be summarized in this manner: integration took place on the conference level on paper, but the Hispanics did not participate in it.

III. EFFORTS TO IMPLEMENT INTEGRATION

The Hispanic ministers as well as the Conference were aware that integration could not be effective without proper training and teaching. To this effect we see Dr. Roberto Pedraza appointed as Director of Education and Promotion for the Latin American

churches.⁹ Under his leadership we see leadership training programs taking place in several areas of the conference. There were workshops and institutes held in several churches emphasizing the need for conference program implementation. At one such institute, the theme was "The Methodist Literature and Methods to Teach It." Another institute had as its theme "Ministry of the Layman in the Local Church." The "Mensajero Metodista," a bi-lingual paper, was used to promote the conference program. The implementation of the conference program seemed to be of paramount concern to some of the conference leaders. There seemed to be a parallel between integration and implementation of conference program. The Board of Education report to Conference for 1958 says this about the work of Dr. Pedraza, "Most of the accomplishments toward integration through these past three years have come through the efforts of Dr. Roberto Pedraza . . . His sensitivity to needs and his warm-hearted, hopeful, courageous spirit have done much to bring about a growing appreciation of the meaning of Christian brotherhood in the life of the Church."¹⁰

Formation of a Conference Commission on Latin American Work.

The Coordinating Council recommended to Annual Conference the setting up of a commission to establish policies and strategies and to give direction to the over-all Latin American work.¹¹ This proposal grew out of two years of work done by the Conference Coordinating Council

⁹*Ibid.*, 1956, p. 104.

¹⁰*Ibid.*, 1958, p. 145.

¹¹*Ibid.*, 1958, p. 137.

Committee on Latin American Work and an Anglo-Latin meeting promoted by the Town and Country Commission. The members of this commission were the Bishop, the District Superintendent, one representative from each of the following: Board of Evangelism; Board of Education; Board of Missions; Board of Christian Social Relations; Town and Country Commission; Christian Vocations Commission; Women's Society of Christian Service; Board of Lay Activities; one Latin and one Anglo youth; nine members-at-large; one Latin American minister and one Latin American layman from each district. The ministers were, Carlos Alpizar, Antonio Ayala, Roberto Pedraza, Mardoqueo Olivas, Doroteo Venegas; the laymen were, Clifford Aguilar, John Adams, Mrs. Frank Pino, James Ruiz, Faustino Soto. In 1961 the report to the Conference from this commission reported the following: 1) an experimental youth camp in which an equal number of Anglo and Latin participated was reportedly a success; 2) a special seminar in Spanish for the Hispanic ministers at Pastors' School; and 3) the discovery and development of Hispanic leadership.¹² The last record of this commission seems to be that of the members shown for 1963 but no report can be found.

Resolution to Elect Delegates. There were many conference members who were sensitive to the need of helping the Hispanics become part of the conference at different levels. As an example of this is the following resolution made to the 1958 Annual Conference by the Conference Commission on Latin Work: "Where as the Town and Country

¹²*Ibid.*, 1961, p. 190.

Commission pioneered the Latin-Anglo integration meeting last fall . .

. . ,

Therefore, we request that a study be made as to the opportunity to elect delegates to General Conference from minority groups. . . ."¹³

The aforementioned efforts to implement integration seem to indicate that there was an honest attempt made by both the conference and the Hispanics towards a good integrated relationship.

IV. CLOSING REMARKS

The Integration Era (1956-1967) was a trying experience for the Hispanic Church. The Hispanics had come to the realization that they could not survive as a conference on their own due to the economic factor. The only way out of this situation was integration into the Southern California-Arizona Annual Conference. When the integration process was officially consummated, the Hispanic felt that what had started out as a good thing during the Provisional Conference Era ended in failure. There was the feeling of resignation as the decision for integration became the only alternative. The fear of absorption and complete assimilation were paramount concerns to the Hispanic Church and it reacted differently to this integration step. Some of the groups within the church accepted integration on an intellectual level but their heart and soul were not in it as is evidenced

¹³*Ibid.*, 1958, p. 59.

by the lack of appreciable participation in the conference programs by any age level.

The years 1958 through 1967 were years of adjustment by the Hispanic churches into the conference program. While the Hispanics were trying to find ways for survival--there was the fear that only self-supporting churches would remain--the Anglos were taking a "wait and see" attitude.¹⁴ The questions that can be raised today are, Was integration the right thing to do? How can we measure the success or failure of such a venture? The only measurable factors would be numerical. The only way to measure these factors would be by comparing what there was at the beginning of the integration era with what there was at the end. To this effect the following comparison shows:

Factors	1957	1967	+Increase; -Decrease
Number of churches	29	19	-10
Number of Preparatory Members	989	589	-400
Number of Full Members	2,551	2,024	-527
Total monies paid for all Purposes	\$84,636	\$152,439	+\$67,803

(See Tables V [page 129] and VI [page 137].)

A cursory look at the above figures shows that numerically (membership and churches) the Hispanic church was losing ground. In a period of ten years there were eight churches discontinued and two merged with Anglo Churches. The churches that were discontinued or merged were:

¹⁴*Ibid.*, 1957, p. 174.

TABLE VI

STATISTICAL REPORT, 1967*

Church	Prep. Members	Full Members	Total Paid
Long Beach	29	96	\$ 9,698
City Terrace	35	29	4,236
El Mesias	36	100	5,256
La Plaza	42	386	18,734
La Trinidad	61	258	19,802
Pasadena	41	146	11,913
Flagstaff	4	26	2,318
Phoenix	37	98	5,354
Anaheim	53	112	11,022
Santa Ana	30	133	12,323
Pico Park	0	45	6,349
Pico Rivera	73	150	16,450
Fillmore	23	20	1,539
Santa Paula	28	138	11,496
San Fernando	28	92	6,824
Douglas	23	47	2,616
Hayden	0	34	527
Nogales	31	62	2,444
Tucson	15	72	3,538
Totals 19	589	2,024	\$152,439

*These statistics are taken from the 1967 *Journal* of the Southern California-Arizona Conference.

Discontinued

1957	Prescott
1958	Sonora
	Ventura
1959	Santa Monica
1964	El Buen Pastor, Watts
	Anaheim
	Artesia
	Emmanuel, Los Angeles

Merged

1965	El Modena, with East Orange
1967	Mesa, with Mesa First

(Tempe had merged with Mesa in 1957)

There was a decrease of four hundred preparatory members and five hundred twenty-seven full members. An explanation to this decrease seems to be that the Hispanic was not ready to be integrated on the local church level. By this I mean that the ministers and some leaders felt that integration on the conference level was a viable alternative but the lay people, those in the pew, seemed to be hesitant about accepting this option. One reason for that hesitancy seemed to be that integration was being interpreted (by some) as assimilation. As was pointed out before, to some assimilation meant Angloization. The Hispanic was not eager to give up his life style for Angloization. This Hispanic life style was represented in the freedom described in Chapter IV. During integration some of these freedoms were curtailed, for example: the Spanish Church School materials were replaced by Methodist curriculum; the groups could no longer have their own

Hispanic councils (see the experience of the W.S.C.S. on page 128). It is interesting to note that while the Hispanic was enjoying self-expression during the Provisional Conference Era, there was a small increase of 226 in full membership. This increase, small as it was, is indicative of the freedom and enthusiasm enjoyed during this era but which was missing during the Integration Era. One interesting factor in this comparison (1956-1967) is that there was an increase of \$67,803 paid for all purposes. One reason for this increase is that the remaining Hispanic churches were responding to the unwritten challenge of "only the self-supporting churches will survive." There was a great deal of pressure from the conference for self-supporting churches and for paying in full all conference financial commitments. The Hispanic loves his church and will do his utmost to pay his share of the financial commitment.

It is in this struggle for survival as a church that we come to the end of the Integration Era. The end of this era here refers only to the end of Chapter V in this writing, for the Hispanic church is still a part of the Southern California-Arizona Conference. There is a new era developing in which we will see a resurgence of feelings that had been kept silent for a time by the Hispanics. This era we will call the Caucus Era.

CHAPTER VI

THE CAUCUS ERA:

LAMAG, 1968

The latter years in the decade of 1960 were years of anxiety and struggle for the United States of America. That moment of history reveals the maturing of a long, hard struggle begun in the mid-1950's. This movement was known as the Civil Rights Movement which was initiated by the ethnic minorities in the United States. The black people were the pioneers in this movement and in 1968 we see them mourning the assassination of their beloved non-violent civil rights leader, the Reverend Dr. Martin Luther King, Jr. This civil rights movement was not limited to the political arena but it also was being felt in the church. It was during this same moment of history (May 4, 1969) that the black minority sent a man to demand reparations from the church for past and present injustices towards them.

The civil rights movement was not limited to the blacks, although they were the initiators, for we see two other ethnic minorities taking courage and following suit. These other two ethnic minorities were the Hispanics and the Asians. The Hispanics had such men as Corky Gonzales in the Denver area working as a community organizer and encouraging his people to protest about their socio-economic conditions. Cesar Chavez was doing the same thing among farm workers in the agricultural areas of central California.

This socio-political turmoil in the United States brought about again the phenomenon known as the caucus. A caucus is an organized group of persons meeting to decide on policy which will have a bearing on themselves or on those whom they represent. Usually this phenomenon is preceded by informal and even clandestine meetings where preliminary plans are informally discussed. When this group feels that the time is right it declares itself an official caucus and since it had its origins (usually) underground it is said that it surfaced. Such is the case of the Hispanic caucus known as Latin American Methodist Action Group or LAMAG.

I. BACKGROUND FOR LAMAG

In the preceding chapters we have seen the Hispanic Methodist church undergoing some changes as represented by the various eras, 1) missionary experience, 2) Latin American Mission, 3) Provisional Conference, and 4) integration. In each of these eras we saw some practices contrary to self-determination which the Hispanic pastors protested. The result of this was that the Hispanic pastors were no longer keeping a silent resistance and were waiting for the opportune time in which they could make their feelings heard. Many of today's Hispanic pastors have been with the church since its early stages and have experienced firsthand some of those practices. Some of these pioneers are Alfredo R. Macias, Ruben Saenz, Nicolas Davila, Juan Palacios (deceased, 1972), Mardoqueo Garcia, Manuel Moran, Doroteo Venegas, and others. These men who had seen their beloved church go

through several difficult situations were the pioneers of the civil rights movement (caucus) among the Hispanic Methodists of this conference. An example of this voicing of the Hispanic concern for equality can be seen in the letter to the Bishop dated April 10, 1968. (See supplement number 1, page 184.) Another indication of how the Hispanics were feeling their way through the Conference program was by asking for permission to carry on a separate program of evangelism during the conference year of 1966-67. At that time there was one Hispanic on the Conference Board of Evangelism and through him a request was presented to the Board. The result was that not only were the Hispanics allowed to have their own program of evangelism, but the Board of Evangelism helped in financing the same. These two incidents indicate that the Hispanic was getting ready for a formal organization by which they could plan strategy. The Hispanic ministers of the California churches began meeting in early 1968 but no officers were elected at that time. The group operated in task force fashion for a time. All along this time 1966-68 the black and Hispanic groups of the Conference were meeting separately but kept in communication at all times. In 1969 both groups requested, through the Coordinating Council, that the Board of Missions of this conference organize an Ethnic Strategy Committee.¹ It was at this time that the Hispanic group surfaced and declared itself the official Hispanic caucus.

¹Southern California-Arizona Conference, *Journal*, 1968, p. 177.

II. ORGANIZATION OF LAMAG

On March 18-20, 1968 the Hispanic ministers of the California churches met at a chalet overlooking Lake Elsinore and officially became organized. The officers elected at that initial organizational meeting were: President, Elias Galvan; Vice President, Benjamin Rodriguez; Secretary, Jose Fernandez; and Treasurer, Ruben Saenz. The official name of this caucus is Latin American Methodist Action Group. It is ordinarily referred to as LAMAG. The by-laws of this action group are found as supplement number 2 on page 185 of this dissertation. The same by-laws show the title and purpose, membership, organization, and special provisions and amendments that govern LAMAG, so further listing or explanation is not necessary.

Relationship of LAMAG to the Conference. LAMAG is related to the annual conference through the Ethnic Planning and Strategy Department. This Department has its forerunner in the Ethnic Strategy Committee organized by the Conference Board of Missions in 1968. (See footnote number 1.) The purpose of this committee was to make an honest appraisal of the present situation for all ethnic groups in the conference and to make recommendations for strategy and programs.² This committee was to receive reports from the ethnic groups for documentation and implementation purposes.

Reports Submitted by LAMAG. LAMAG met regularly once it was

²*Ibid.*

officially organized for the purpose of planning strategy to sensitize conference to the Hispanic needs. One way of sensitizing was to submit papers dealing with issues of importance to the Hispanic. After much study and preparation LAMAG submitted its list of demands to the Ethnic Strategy Committee. The following is a condensed list of the demands presented in May 1968 and documented in the *Journal*:³

1. The concept of integration as Angloization needs to be discarded and a new one defined.
2. All decisions which affect Hispanic work must be made in consultation with the Hispanics.
3. Hispanic representation on all conference levels must be a reality.
4. The minimum pastors' salary must be revised.
5. That an accounting of all monies acquired through sale or acquisition of Hispanic property be made.
6. A well-defined educational program for our ministers and ministerial candidates must become a reality.
7. That Conference use a different criteria (other than Anglo) for measuring the success/failure of the Hispanic Church.
8. That Conference help the Hispanic Church to improve its facilities as a means for a more effective ministry.
9. That Conference enact and abide by an open pulpit policy.
10. That Conference prepare Anglo ministers for Hispanic work.

³*Ibid.*, 1968, pp. 178-181.

Such action would assure an open pulpit policy and a two way integration process.

Some of the above listed demands had supplementary reports explaining the rationale used. The following are condensed versions of these reports presented by the various task forces on the same date that the main list of demands were made.

Education. The Hispanic recognizes the need for a good education and is asking Conference to implement an educational program which would include the following:⁴

1. Funds for scholarships for Hispanics be made available.
2. That internships with opportunity to earn a livelihood be made available to ministerial candidates.
3. That crash programs through seminaries be initiated and sabbatical leave for ministers be available for them to attend such programs.

The Hispanic task force on education invited the Conference to enter into dialogue so that educational programs could be initiated.

*Towards a New Concept of Integration.*⁵ Integration as interpreted by the Anglo had been nothing but a form of assimilation of Angloization. The "melting pot" theory of early American thought has not worked with the Hispanic people. There is at present a new resurgence of ethnic identity and integration as assimilation will not do. This assimila-

⁴*Ibid.*, 1968, p. 181.

⁵*Ibid.*

tion process has had paternalistic overtones and the Hispanic wants to be treated on a fraternal basis rather than a paternal one. The Conference must become sensitive to the Hispanic idiosyncracies and interpret them not as divisive tools but rather as part of a culture.

*Improving the Image of the Hispanic Church.*⁶ The task force on improving the image of the Hispanic church submitted its report with the purpose of presenting a realistic picture of a typical Hispanic Church. This realistic view was to sensitize the Conference so that a new criteria could be used for measuring success or failure of the Hispanic church.

Economic Status. The average Hispanic Church is struggling for survival. The economic strain is such that the end result is a defeatist complex experienced by the average person in the pew. The source of the income is twofold, 1) women who withhold household money in order to support their church, 2) families who are on welfare or whose income is very low. The young adult, the potential money giver, is not in the church in great numbers, neither is the professional.

Religious Preference. Membership is decreasing; as can be seen in the statistics for 1967, there was a total of 2,024 full members. The main reason for this small number of members is the Catholic background. The life style of the Hispanic is more suited for a Catholic than for a Protestant, therefore when a Hispanic becomes a Protestant he is not

⁶*Ibid.*, 1968, pp. 112-184.

only giving up a church, but allegiance to mother, country, and even part of his culture. The Hispanic Church will never have a large membership as compared to the Anglo church.

Ministry. To be a Hispanic minister requires a certain kind of man who can withstand the demanding challenge of the church. The Hispanic minister oftentimes has to be a jack-of-all-trades as his daily schedule may well include fixing a heater to counseling a young drug addict. The main reason for this is the same nemesis--economics. The average Hispanic church cannot afford a custodian so the minister does the needed custodial work. The Hispanic minister has to be bi-lingual in order to effectively minister to the bi-lingual congregation. He has to be well educated, enough to be able to deal in a sophisticated manner with the professionals of the community, yet humble enough to be able to relate to his major constituency which has a relatively low level of education.

This committee presented three demands:

1. If the Hispanic church is to become a church with status then Conference must help it so that this can come about.
2. The Hispanics do not want any more "cadaver" churches. These are the dying Anglo churches that are passed on to the Hispanics. If these do not survive the Hispanic is then blamed.
3. The Hispanic minister is proud to be bi-lingual. If Conference is demanding that some of the older men (who cannot speak fluent English) learn English, then Conference must see to it that the

Anglo learns Spanish.

It must be understood that these reports were written in a strong defensive tone because they were being used as the rationale for some of the demands made by LAMAG. Another reason for the tone of the reports was that the rhetoric of the early stages of the caucus era was one of voicing feelings and making demands. To this end LAMAG was rather effective at that time.

Associate Program Director of Ethnic Minority Ministries. On May 11, 1970 LAMAG presented to the Ethnic Planning and Strategy Department a request for a position called Associate Program Director of Latin Ministries. This was the result of much study and discussion by LAMAG as to how best to meet the needs of the Hispanic church. Such terms as "enabler," "coordinator," and "director" were being used to find a term that would be acceptable to Conference. It was finally agreed that the constitutionality for such a position was under the Conference Program Council and the petition presented asked for the above named position. On June 10, 1970 the executive committee of the Ethnic Planning and Strategy Department responded to the petition submitted by LAMAG in this manner:

At the last EPSD meeting we received your petition. We accepted your proposal with a provision . . . that the proposal be broadened in concept to give leadership to the planning process initiated among the (several) ethnic minority ministries, thus assuring funding from a variety of sources. Our proposal is for a position of Associate Program Director of Ethnic Minority Ministries.⁷

⁷From a Memorandum of the Executive Committee of Ethnic Planning and Strategy Department; from the files of the writer of this dissertation.

The Hispanics met to discuss this new development and after much discussion and disagreements this proposal was accepted. At the 1971 Conference the person appointed to fill this position was Elias Galvan.

Areas of Involvement by LAMAG. LAMAG has continued as an organized caucus with officers duly elected annually. The churches most involved in LAMAG are the California churches and some have taken advantage of the services that LAMAG has facilitated. Some of these services are:

1. Promote educational opportunities for the ministers through the Academia Pastoral, lab schools for church school teachers; there were at least two educational institutes held in the evenings offering classes for youth and adults.
2. Serve as a liaison between the Hispanics and the Conference.
3. See to it that there is enough Hispanic representation on conference boards and commissions.
4. Serve as a mediator in local church situations requiring an objective view.
5. Promote a specific conference program.
6. Promote a fellowship and opportunity for the Hispanic churches to relate to each other.

III. THE CHURCH SITUATION IN 1972

A brief analysis of the 1972 statistical report (see Table VII, page 150) shows:

TABLE VII
STATISTICAL REPORT, 1972*

Church	Prep. Members	Full Members	Total Paid
Long Beach	21	74	\$ 12,936
City Terrace	5	29	8,350
El Mesias	28	76	6,432
La Plaza	70	306	18,277
La Trinidad	63	229	28,452
Pasadena	25	125	10,930
Flagstaff	2	26	2,658
Phoenix	27	86	9,706
Anaheim	31	127	26,970
Santa Ana	35	111	14,173
Fillmore	12	14	996
San Fernando	26	96	8,441
Santa Paula	0	127	12,476
Douglas	0	43	1,185
Hayden	0	16	373
Nogales	40	63	12,084
Tucson	0	74	2,573
East Los Angeles	27	70	6,551
Pico Rivera	47	159	17,553
Totals 19	459	1,851	\$213,210

*These statistics were taken from the 1972 *Journal* of the Southern California-Arizona Conference.

1. The number of churches	19
2. The number of preparatory members	459
3. The number of full members	1,851
4. The total monies paid for all purposes	\$213,210
5. The per capita giving	\$ 115.19

A comparison between the years of 1967 and 1972 shows:

<u>Factors</u>	<u>1967</u>	<u>1972</u>	<u>+Increase -Decrease</u>
Number of churches	19	19	
Number of preparatory members	589	459	-130
Number of full members	2,024	1,851	-173
Total monies paid for all purposes	\$152,439	\$213,210	+\$60,771

The comparison shows that the Hispanic Methodist Church is decreasing in members. There were 173 members lost in a period of five years. The number of churches remains the same. An interesting development is that the amount of total monies given by a smaller number of members increased by \$60,771.00. The per capita giving was \$115.19 among the Hispanic Methodists as compared to \$108.89 for the entire conference in 1971. The national figure for per capita giving was \$75.58.⁸ One observation that can be deduced from these financial figures is that the Hispanic Methodist has overcome to a large degree the missionary receptivity complex.

IV. CLOSING REMARKS

The Caucus Era could well be called the Ventilating Era, for it

⁸These figures were provided to the writer of this dissertation by George Williams, Conference Treasurer, in February 1973.

is here that we see the Hispanics airing their feelings in the open through official conference channels. LAMAG has served as the vehicle for the Hispanics to get their feelings organized and aired even from the conference floor. The Caucus Era began with a great deal of activity as we saw the different caucuses lobbying for their respective groups and interests. This era also saw the conference become sensitized to the different needs of the minorities and several programs were instituted because of it. I would say that this era has been a good one for the church as a whole, for we see an openness among the ethnic minority groups and the Conference. Integration is being implemented more here in a purer sense (perhaps unconsciously) than during the Integration Era. It is during this era that we saw a black man being appointed to the Cabinet as a District Superintendent. It is during this era that we learned about endeavors by the Anglo churches to learn more about how to combat racism. The School of Theology played an important role by implementing Project Understanding. It is in this era that we saw a Hispanic appointed to a major position in this conference--Associate Program Director of Ethnic Minority Ministries. It is in this era when our Western Jurisdiction elected an Asian to the episcopacy.

In spite of all the good that this era has brought about, it has also seen mixed feelings within Hispanic Methodism on a national level. For example, the Hispanics thought that this was the year (1972) when a Hispanic Bishop could be elected. The Rio Grande Conference was the most likely to be the one from which a Hispanic could

be elected Bishop. While they were negotiating at Houston as to which of two candidates could be elected, the Asians had their man elected in Portland. To this development an Asian was overheard saying later on, "The blacks have knocked on the door, the browns have opened the door, and the yellows have walked in."

On the conference level there were also some mixed feelings about the happenings during the caucus era. As was pointed out previously the pioneers of LAMAG were those men who had been with the Hispanic Methodist Church for many years. They were the ones who had labored and sacrificed their families and health for the church. At the outset everyone was in agreement that LAMAG was the needed vehicle to get conference to help the Hispanic church continue in its task of ministering to the Hispanics within the bounds of this conference. As matters stand today (1973) there seem to be those who are saying that perhaps LAMAG has served its purpose.

I will attempt to give an objective view of what is happening and include it here only for documentation purposes. I feel that I can be objective for two reasons: first, I am appointed to attend STC and am not involved in a Hispanic Methodist church, and second, my age and experience help me to observe and analyze a given situation while remaining objective.

One situation that has developed within LAMAG can be termed conflict of interests and means of satisfying the same. This situation could be called a generation gap by the casual observer, but it is not so, even if the components of one group are the older ministers while

the other group has the younger ones plus those coming into the conference recently. The older (conservative) group maintains that LAMAG is not serving the Hispanic church as they thought it could or should. This group maintains that there has not been one given church that has benefited by the existence of LAMAG. This group is also saying that what is needed is to implement more local level programs and to use Conference resources. This is the group that is asking for the old time evangelism approach and they nostalgically mention the Latin American Provisional Conference era. This group is saying that the energy and money of LAMAG ought to be spent for helping the church membership increase and that the approach to this is the return to the early soul stirring and saving form of evangelism. This group feels that the younger group does not have a strong passion and zeal for the church and because of this lack of love for the church they use LAMAG for other interests.

The younger (liberal) group states that the present age calls for a fresh, new approach to the task of ministering to the Hispanic. One might call this the liberal approach. This group is the one that is pioneering with new forms of ministry, for example, the work of community organizers and other non-religious community programs. At the present time (1973) the officers of LAMAG are from the younger group.

The result of the differing views among the Hispanic ministers has been a polarization. Those churches whose ministers sympathize with the younger group are the ones supporting LAMAG presently while

those churches whose ministers are in the older group do not support LAMAG. The two stronger Hispanic churches, La Plaza and La Trinidad, are in the conservative group and are not sympathetic to the present trend of LAMAG. One factor that has helped the groups to get further apart is that there are those in the conference who are looking at the Hispanics through LAMAG. At one time this could have been true, but at the present time LAMAG is not representing the total Hispanic Church. One reason the conservative group does not want to be represented by LAMAG is that they feel that paternalism is being practiced at this very moment, that there are some in LAMAG who are not aware of, and even help this paternalistic situation (perhaps unconsciously). This paternalistic gesture is reflected in the manner by which the petition submitted by LAMAG for a Director of Latin Ministries was substituted by a proposal from the Executive Committee of the Ethnic Planning and Strategy Department. (See this development, page 148.) There were those who maintained that the director ought to be in charge of Hispanic ministries *only* in order for him to be realistically effective. As it has worked out as of today, January, 1973, there are five ethnic groups under the Associate Program Director of Ethnic Ministries. The conservative group maintains that by having a position so fragmented it does not help the Hispanic cause any. It could be that the conservative group still remembers the paternalistic environment of former years and does not want to go through that experience again. It could be that the liberal group is being influenced, perhaps overly so, by the rhetoric of the social gospel of the present age and tends to

forget the legacy and heritage of Hispanic Methodism, which seems to be based on the conservative stance. The conservative group maintains that social outreach was a major part of their ministry throughout the history of Hispanic Methodism but that it never took precedence over the preaching of the gospel. The records seem to support this. (See page 63.)

Another situation that has developed within LAMAG which is reflected in these same two groups is that the conservative group fears for the future of the Hispanic church due to the ministerial situation. A reality that will soon be upon the Hispanic church is that there is a serious shortage of ministers now and it will get worse in the very near future. The conservative group maintains that this conference is not producing ministers who are willing to take a Hispanic church and struggle with it to bring it to fruition. The younger group responds to this that the Christian ministry must not be limited to the parish ministry. No one knows exactly what the future holds; once again time will be the judge. But does the Hispanic church have that much time?

It is imperative for the Hispanic Church to plan strategy for future ministry among the Spanish speaking peoples of the southwest. Before any strategizing can be done there must be an analysis of the situation. The following chapter will include some views, comments, and suggestions by Hispanic Methodist ministers and lay persons which will throw some light as to the direction that the Hispanic Methodist Church might take.

CHAPTER VII

INTROSPECTION AND PROJECTION

The decade of the 1960's will be remembered as the age of the caucuses for it is then that we see pressure groups operating in almost every facet of society. The church as a whole was feeling the pressure from those who felt that reparations must be made for injustices toward them. Our own Southern California-Arizona Conference witnessed the emergence of some caucuses, and it is interesting to note that these were not limited to the minorities. Even today there is a caucus for church renewal composed of Anglos who (as they claim) are concerned about the status quo and are looking for renewal. In Chapter VI we saw the emergence of LAMAG as the action group for the Hispanic Methodist Churches within this conference. We saw its development and became aware of its role as a consciousness-raising device. We saw a trend of disenchantment developing to the degree that some of the Hispanic ministers (especially the conservative ones) were staying away from LAMAG and are not supporting it at the present time. Some have gone as far as suggesting that LAMAG has served its purpose and that now is the time to continue with the work of the church, without the aid of pressure groups. As was pointed out at the close of Chapter VI before the Hispanic Methodist Church can continue doing its work, it is well that it take stock of itself. A serious, introspective look is needed and to this end this last chapter of this

dissertation is being written.

I. THE INTROSPECTIVE PROCESS

The questionnaire. The dissertation committee and I formulated a brief but concise questionnaire that would give us data to help the Hispanic Methodist Church analyze itself. The questionnaire had three questions that dealt with three basic areas of the church; i.e.: 1) major problems, 2) urgent needs, and 3) possibilities. The fourth question (dealing with integration) was included at my insistence, for I felt that this was an area on which some ventilating needed to be done by the Hispanics.

The following four questions were used to get the interviewees --ministers and lay persons--to respond to specific areas of Hispanic Methodism. There were other questions asked but only as needed for the purpose of clarification.

- I. What do you see as the major problems of the Hispanic Methodist Church?
 - A. Speak in general terms, although local or specific situations may be used to clarify a general problem.
- II. What do you see as the most urgent needs of the Hispanic Methodist Church?
- III. What do you see as possibilities within the Hispanic Methodist Church?
 - A. What potential does the Hispanic Methodist Church have for its future?

IV. How do you feel about the "integration step" taken by the Hispanic Methodist Church in 1956?

A. Do you feel that this integration step ought to be pursued, and if so, in what manner?

The Interviews. The questionnaire was used as the basis for interviews with the Hispanic Methodist ministers and lay persons within this conference. There were other persons also interviewed which were not necessarily from this conference but that were related to Hispanic Methodist work some place else. Some limited interviews with non-Hispanics were also held. The list of interviewees shows a good representative cross section of the Hispanic ministers and lay persons of this conference. The list also shows that seventeen ministers were interviewed personally; three sent in their responses to the questionnaire; one District Superintendent, one member of the National Board of Evangelism, and one Anglo minister were interviewed. The total number of ministers interviewed was twenty-three; a total of thirteen lay persons were interviewed, with one person sending in the questionnaire. (See Supplement number 3, page 189.) The interviews were held during the summer and fall of 1972 and were usually held in the homes or offices of the interviewees. The interviews usually took about two hours of time, sometimes more. As was pointed out in the preface the Hispanics were elated over such a project and they cooperated very well in the interviews. It was pointed out to the interviewee that his responses would be used in this dissertation and that only in certain cases would persons be named or quoted. The original

notes taken during the interviews will be kept in my personal files.

The Responses. The responses to the questionnaire used for the interviews were gathered, sorted, and listed in categories covering specific facets of the church. For example, the responses to the first question--what do you see as the major problem of the Hispanic Methodist Church?--were categorized into seven areas. These seven areas had several related problems and these were listed in their respective major area. These responses are listed as supplements in order to facilitate reading.

II. ANALYSIS OF THE RESPONSES

This analysis will be a condensed and composite report based on the responses to the questionnaire. The purpose of this analysis is to present the Hispanic Methodist Church as it was reported to me by the interviewees. I will mention the different aspects of the church as objectively as possible, in the hope that such an analysis will help the conference to better understand the Hispanic Methodist Church. It is also my hope that the Hispanic himself will better understand his situation and more effectively continue God's work through the church.

The Major Problems. The major problems of the Hispanic Methodist Church can be categorized into two major areas, i.e.: first, the church (as a congregation) and secondly, the ministry (clergy) and the Hispanic himself (as a person). (See Supplement Number 6, p. 198.)

Let us look at the church as a congregation. The average congregation is numerically small due to the Catholic background of most of the possible members. This brings about a stringent economic problem that in turn produces frustration. The economic situation is perpetuated by the ingrained missionary syndrome which produced three phenomena--missionary receptivity, a conservative theology, and an inferiority complex. Some churches have not progressed beyond that level and this is a serious problem as we become aware that in today's society economics and a broad basis of operation (theologically) play an important role in determining which church will survive. Another realization that had not been explored in previous years is that the Hispanic Methodist Church is not an indigenous church. It is an imitation of the Anglo church and the major problem is obvious--the foot does not fit into the shoe. This situation can explain why conference and the average Hispanic church are not operating as a team. Past experience, especially during the integration era, has conditioned the Hispanic church not to undertake programs different from those of the conference. The result has been one of isolation and feeling of being non-connectional. The Arizona churches feel this to a higher degree than those of the Los Angeles area.

The ministerial situation is the area that most concerns the Hispanic Methodist. This situation was dealt with openly by the interviewees but yet with care because it deals with those persons who are charged with the responsibility of carrying on the work of the church. As was pointed out earlier the ministers are not as united as they

could be at this time. This weakens the total church as some churches have sided with their ministers. (There was a tendency by some persons interviewed to deal more with personalities rather than with issues or problems.) The biggest concern in relation to the ministerial situation is that of the shortage of ministers. Almost everyone acknowledged this fact and there seemed to be an air of resignation towards it. A situation that was repeated by several persons was that the conference is not preparing young men to go into the average Hispanic church as pastors. It was pointed out that the three Hispanic young men graduated from the School of Theology at Claremont within the last five years are not in a Hispanic church as pastors. Another young man who at this time is finished with his course work but lacks his dissertation is not in a Hispanic church as the pastor. Some of the persons interviewed expressed the opinion that perhaps there ought to be some sort of school that would prepare Hispanic ministers for the Hispanic ministry. This has been a subject of debate for many years; there are those who advocate the above-mentioned school while others support the present ministerial requirements of the United Methodist Church.

In summary the ministerial situation is critical. The Hispanics have failed to recruit ministerial candidates from their churches. The call for indigenous leadership is being heard from all quarters, but there does not seem to be any one to answer the call. This situation baffles and frightens the Hispanic but no one seems to have an answer.

The Hispanic as a person is another factor related to the ministerial situation that contributes to the problem. There is a recent trend of acknowledgement by the Hispanic Methodist (and by other Hispanic Protestants) of the fact that the Hispanic culture and background is deeply ingrained and interlaced with Catholicism. In earlier years in the history of the Hispanic Protestant church the main goal was to convert every Catholic to Protestantism. This conversion process has been slow as the small number of Protestants in the Hispanic church attests. In recent years, perhaps due to the ecumenical rhetoric and the liberal views of those expounding the social implications of the gospel, the conversion process has not been so strongly encouraged. There also has been a disenchantment towards the church as a whole, including both the Catholics and Protestants. The result has been that the Hispanic, particularly the male, has not remained in the Catholic Church nor has he come into the Protestant Church. Kyle Haselden estimates this percentage of unchurched to be 80 per cent of the total Hispanic population in the United States. (See page 14.) There has not been an actual count of the sexes in church memberships but it may be safe to say that females outnumber males 3 to 1 in the average Hispanic Methodist Church.

The Hispanic as a person then, is a marginal man, living in two cultures and sometimes in two churches. As a marginal person, the Hispanic is not able to operate at full capacity in either one of the cultures or churches. The degree that a Hispanic becomes bilingual or bi-cultural will determine the degree of his ability of

operation in a given situation. (See page 11 for definition of a marginal person.)

The Integration Issue. The integration question was included in the questionnaire because I felt that there were some feelings that needed to be aired and at the same time to dispel feelings that might impede growth. Two major observations can be made from the responses to this question of integration. (See Supplement Number 7, page 201.) The first observation is that according to the Hispanics integration as assimilation has not worked. The second observation is that now that this step was taken, they should not look back, but look to the future and find ways to survive and continue God's work through the Hispanic church. A look at the list of responses to this question shows a well defined order of the situation. This shows that the Hispanics had been doing a great deal of thinking about the integration step and were only waiting for someone to document their feelings. It is interesting to note that the Hispanic has reflected this situation for over sixteen years and no one person is ready to say, "Yes, integration was the best thing for the Hispanic Church." On the contrary the reflections (see Supplement Number 7, page 201) show that integration was not the best thing to happen to the Hispanic Church. The feeling of being powerless due to the lack of ownership has had a deep effect on some Hispanics. This came about when more than one million dollars worth of buildings were turned over to conference or district Societies at the time of integration. All this does not imply that the Hispanic is ready or willing to secede from the Conference.

It does mean though, that with an air of resignation the Hispanic will endeavor to continue as a church.

One new development that is taking place currently is that of the Anglo church endeavoring to carry on a ministry to the Hispanics who are migrating to communities that at one time were wholly Anglo. The pattern being established is that of getting a Hispanic church or cluster of same to come and help the Anglo church to organize a class or worship service using the Spanish language. Those churches that are in a high concentration of Hispanics have succeeded in carrying on this particular type of ministry. There are some problems arising from this situation, the main one being a lack of personnel. The ministers and lay persons who originally helped such a venture usually have their own churches that are their priority, and rightly so. What is being done by some Anglo churches to meet this lack of personnel is to try and find a retired minister or one who wants to come into the conference. This is good, but I feel that it does not go far enough. Usually those churches that have such Hispanic departments allow the Hispanics to use the "chapel" or work out a schedule where either group--the Anglo or the Hispanic--will not interfere with each other. Such a situation does not allow for a wholesome integration to take place. Another problem that is arising in this particular set-up is that the minister in charge of the Hispanic group is not given full ministerial status in the Anglo church. Theoretically he is on the staff but the feeling of "we each do our own thing" is felt when talking to some of the Hispanics in such situations; this brings about a tense working

situation, rather than a closer relationship. The Anglo ministers of two churches where the above pattern is in process were asked the question, "Now that you have some Hispanics using the church facilities, and you initiated and supported such a venture, are you willing to have a Hispanic bi-lingual minister be the senior minister of the church?" It seems that the integration question is not a thing of the past, for both ministers in effect said, "No, this congregation is not ready to have a Hispanic as their pastor." This allows for some pessimism to arise within those Hispanics that have maintained that integration was always a one-way avenue as far as conference was concerned. One of the two cases mentioned above will face a rather difficult situation this summer. In June of 1973 the Hispanic retired minister will not continue as the pastor to the rather large (80 plus persons) Hispanic group. The Anglo congregation is not large enough to continue as a self-supported church and they are not ready to ask for a bi-lingual minister. It will be interesting to see what the outcome of that church will be. It is obvious that both groups have to deal with the integration issue.

On another level of this integration issue we see another congregation making it clear that they do not wish to integrate, merge, or assimilate with the Anglo congregation. Due to the destruction caused by the earthquake that shook Southern California in February of 1971, one Hispanic church had to be razed. Since then this congregation has used the facilities of the Anglo church in that community. The Hispanics do not wish to dissolve as a congregation and are paying

rent to the Anglo church for the use of their facilities. It is hoped that in the near future this Hispanic congregation will be able to have their own facilities. The potential of this congregation is strong enough to continue as a separate church.

Recommendations. The responses given to the question of needs and possibilities of the Hispanic church can well be used as possible avenues for future action by the conference and the Hispanic Church. In no way do I or the Hispanic persons interviewed claim to have a clear cut solution to the problems faced by the Hispanic Church. These possible avenues of action are listed here for study and exploration purposes. Let us look at some of the needs that the Hispanics feel must become realized in order to help them strengthen their churches. (See Supplement Number 8, page 203.)

The Hispanic as a whole acknowledges that his level of formal education is not at par with that of the Anglo. At the same time he is confronted with the dilemma of how to get training and education and yet be able to minister to the masses in their own level. This situation has brought about the idea of the need for a special type of educational program for the ministerial candidates. The rationale used by those advocating such a program is that the present disciplinary ministerial qualifications are unrealistic to the Hispanic situation. These are unrealistic because they call for a college degree plus a minimum of three years of seminary training. These requirements are fine for a church that has a large percentage of its youth graduating from college. The fact is that the Hispanic ethnic group as a whole

does not have a sufficient percentage of youth even getting to the college level; therefore, the Hispanic Church as a whole has very few youth graduating from college. A realistic point that must be mentioned here is that the Hispanic Church has failed to recruit ministerial candidates as a whole. Those few college graduates are going into the secular rather than into church related vocations or the ministry. The advocates of this program point out that due to the strict disciplinary requirements, the potential ministerial candidates choose to go in other directions. The advocates of this special training program say that there ought to be an intermediate level of training for the ministry that would train ministers to be "pastors" of the flock in the church. Their main job would be to do pastoral work in the church. These pastors would be persons who would be satisfied with appointment as pastors to a church with no other aspirations to get into the hierarchy or system of the church on conference or national level. These persons could be appointed as lay ministers and during their appointment they could get some training on weekends or during the day through area academies. The ideal thing would be to have a close relationship with a seminary and have a Hispanic department to train the persons as described above as "pastors." This idea has a forerunner in the Bible Training Department at S.A.I. many years ago, (see pages 59-61) and also the Christian Training School at Plaza. The pioneer ministers of the Hispanic Methodist Church graduated from these educational programs. At one time (as recent as 1972) it was hoped that the S.A.I. Board of Directors would consider setting up a

Hispanic Department at STC to facilitate proper training as called for by this program. The critical shortage of ministers in the Hispanic Methodist Church merits serious consideration from Conference.

Another facet of the educational situation confronting the Hispanic Methodist Church is the need for specialized ministries. These specialized ministries call for program directors for such programs as youth, evangelism, community involvement, etc. These persons would be the ones going through all the disciplinary requirements for the ministry, but with a specialized area of study. An example of this specialized ministry is the situation being worked at this very moment. The writer of this dissertation submitted a report to LAMAG on December 9, 1972 in relation to the need of having a position called Director of Hispanic Methodist Work in Southern Arizona. (See Supplement Number 8, page 203.) The result of this was that a petition was submitted to conference calling for the creation of a position called Director of Hispanic Work in Arizona. (See Supplement Number 9, page 205.) This petition has been accepted and will be dealt with through the proper channels. If the conference acts affirmatively with the petition, this position would begin in July of 1973. This approach of having Directors of Special Ministries would be more effective on a district level rather than on a conference level. The main reason for this is that in order to really work with and motivate people, you simply have to be with them right where they are.

Still another possible avenue for action lies in the response this conference and the Hispanic Church give to the current evangelistic

awakening that is taking place among the youth. This awakening can be the parallel to the Jesus movement among the Anglo church. There are some Hispanics who advocate the training of some of these youth for preaching and to be youth organizers. These advocates point out that the Methodist Church does not have a program like Campus Crusade for Christ International or La Puente Bible Institute (Hispanic) for training youth for missionary work. The La Puente school trains youth who are "turned on" to Jesus by teaching basic Bible courses through a four year period. These youth usually come from Mexico, though a few are from the States, who have had almost no formal education, but who have the will to be trained as Christian workers or preachers. This particular approach to training was accepted by very few Hispanics as a viable means for training future Hispanic ministers. The program described above at the outset of the possible avenues for action seems to be more acceptable, as the potential pastors would be required to have a high school education and some college as a minimum educational requirement. The courses that they would be taking would be taught by accredited (certified) teachers; thus the training would be of a higher caliber than that available at La Puente Bible Institute.

The list of possibilities as seen by the Hispanics can well be avenues for action. (See Supplement Number 9, page 205.) As was pointed out earlier, there is no one clear-cut, well-defined avenue for action. The list of possibilities indicates three areas in which both Conference and the Hispanic Church ought to invest time, energy, and money, if they will continue ministering to the Hispanics. These

are, 1) the tremendous number of Hispanics in the Southwest United States. (See demographic information, pages 14-17.) This mass of Hispanics have three things within itself that gives hope for the future--a drive for self-determination, bi-lingual and bi-cultural ability, and the fact that the Protestant Church is getting its youth back again; 2) the proper use of conference channels such as LAMAG and the Ethnic Planning and Strategy Committee; and 3) the emerging broader use of church facilities for social services and religious purposes. An abstract but strong possibility mentioned by the majority of interviewees is that the Hispanic Church is of God. There was an air of certainty, of determination, of courage, in every single person stating this point as a strong possibility for the Hispanic Church.

III. SUMMARY

In summary the introspection and projection analysis has pointed out that there are two major problems confronting the Hispanic Methodist. The major one is that of the ministerial situation. Both conference and the Hispanic must get together to come up with a plan for the recruitment of ministerial candidates. This recruitment must be followed by a realistic educational program that will train these candidates to minister to the Hispanic situation. The other area of concern to the Hispanic is the church itself. This situation is a complicated one, for it involves the historical, cultural, social, and religious aspects of the church's background. The best thing that is happening to the Hispanics is a finding of self in this situation,

and once this happens, there seems to be the determination to continue doing God's will through the church. The theory of self-determination is playing an important role in helping the Hispanics to forge ahead.

As the Hispanic Methodist Church continues ministering to the Spanish speaking people it is well to look at three possible options it might pursue: 1) a separate ethnic conference within an episcopal area; 2) a separate annual conference within the territory covered by two or more other annual conferences; 3) continue in the present integrated status in the Southern California-Arizona Conference. Let us look briefly at each of these three options.

The idea of a separate ethnic conference within the episcopal area has already been tried. This was done when the Latin-American Provisional Conference was organized and lived a relatively short life of fourteen years, from 1941-1955. The main reason for the dissolution of the Latin-American Provisional Conference was that it was unable to be self-sustaining. The integration step taken by conference was in effect a gesture of goodwill, even if it did not work out that way in every respect. As has been pointed out, the Hispanic Methodist does not want to secede from this annual conference at this time. Of all the persons interviewed only one, a minister, was strongly advocating the setting up of a separate Hispanic conference.

There are those who would like to explore the possibility of setting up a Hispanic Methodist Annual Conference covering an area beyond the boundaries of the Southern California-Arizona Annual Conference. These talks are not official, nor are the advocates many in

number as of today. This idea calls for the unification of the Hispanic Methodist churches of the California-Nevada Annual Conference, the Southern California-Arizona Annual Conference and those Hispanic Methodist churches of the Rio Grande Annual Conference that are in New Mexico. These churches would make up an annual conference in its own right and function as such, according to those advocating such an idea. Some go as far as speculating that a Hispanic Bishop would be required for this new annual conference. This idea might contain some merit, but for now it is not the most viable option for the Hispanic Methodist churches of the Southern California-Arizona Annual Conference. The main obstacle to this idea is that the churches to be included in such a plan are in different annual conferences and there is not the appropriate legislative machinery today for it. This could well be a plan to look at more seriously and plans for studying the possibility, perhaps, ought to be made known to the respective conferences.

The most viable option today for the Hispanic Methodist churches in this conference is to continue in the present integrated situation. As has been pointed out in Chapter V, integration as assimilation did not work out in an acceptable manner for the Hispanics. In Chapter VI the Hispanics were working towards a new concept of integration but still remaining within the framework of the conference. This integrated status, as interpreted by the Hispanics, calls for a new *modus operandi* allowing for a smooth integration which will not demean either party. Some features called for under this new concept of integration are: 1) a fair share of power in the total church

affairs; 2) enough freedom or autonomy to initiate and carry out special programs which meet specific Hispanic needs such as evangelistic campaigns, special educational and training seminars for Hispanic pastors, key lay persons and others; 3) moral and financial help from conference to show support of the self-determination ethos of the Hispanics. This would call for the support of Conference for the preservation of unique Hispanic cultural traits, such as the Spanish language and the support of the indigenous Hispanic church that is emerging today.

The benefits of this new concept of integration would be helpful not only for the Hispanics but for the entire conference. The first benefit would be a moral one. The Hispanics have felt all along that conference owes them a moral obligation ever since the integration steps were initiated by conference itself. Under a really conscientiously integrated set-up on the conference level, the Hispanics would feel that integration in the long run will be a helpful and loving gesture of concern by conference. The integration of the Hispanics into this conference has been a case study for other Hispanic churches throughout the nation. Some have used this conference and its integration move as an example of what ought not to happen to them. The moment in history is now when this conference is called to show the world that it is motivated by Christian love and concern for the minorities and specifically for the Hispanics within its bounds.

Another benefit from continuing in an integrated basis would be one of survival for some churches, both Anglo and Hispanic. The

society in which we live today is characterized by its mobility and change. We are witnessing a constant movement of people from one community to another, thus affecting the social, religious, and political character of a given geographic area. This conference must be alert to these changing communities and provide leadership, especially through the church, so that the United Methodist church can effectively continue ministering to people regardless of race, sex, or religion. The bi-lingual and bi-cultural abilities of some Hispanics can be of tremendous help to Conference in situations calling for such expertise. The Hispanics need Conference as much as conference needs the Hispanics; the need for working together for carrying on God's work is a mutual one.

Still another benefit, although already pointed out by the interviewees, is that the Hispanic pastors are receiving better salaries (although none is above minimum) and some parsonages are getting improved. The economic condition of the pastor and his family has been improved due to the integration movement.

The question now arises, How can this new concept of integration be implemented? Actually it is already in process as we have the ethnic churches as part of the conference system. It is then a matter of continuing to pursue the goals (as listed earlier) of the new concept of integration. I am advocating that the Hispanic churches become more a part of conference rather than working separately as an ethnic block. I feel that by working within the system there can be channels of resources--economical and political--that would not be

available otherwise.

During the mid-1960's conference underwent a decentralization process in which the districts were given the authority to manage, control, and determine the destiny of the churches within their bounds. This decentralization process seemed to be effective, for there developed a closer relationship within the districts, especially between the District Superintendent, the pastors, and the local churches. Those Hispanic churches working in this close relationship seem to have been helped tremendously in finding themselves and carrying on an effective ministry. Two examples would be the Pico Rivera United Methodist Church and La Trinidad United Methodist Church in East Los Angeles. Both of these churches were reporting growth in their economic situation and membership, and both undertook major building campaigns. Both of these churches are a tribute to the close working relationship between the District Superintendent and the local congregation. I feel that the time has come again for the Hispanic church to work under this plan within the Districts. The new concept of integration can well be carried on under this set-up, which was initiated by conference in its decentralization program.

In Chapter VI we saw the emergence of the pressure groups and conference witnessed the surfacing of the Latin American Methodist Action Group. The main purpose of this pressure group was to sensitize conference to the needs of the Hispanics. I believe that this pressure group did a good job of sensitizing, but in the process there seems to be a tendency for the conference hierarchy to drift away from

the local Hispanic congregations. The relationship between the local congregations and the District Superintendents, for example, seem to be less close, for now the pressure group seems to be the mediator or go-between. In essence what happened in the case of the Hispanic local churches was that the power to be or to determine their own destiny rests on a centralized power--the pressure group. I am advocating for a decentralization of power for the Hispanic churches and a return to the district set-up experienced during the mid-1960's. The new concept of integration can well be carried out by the individual churches working as part of the districts.

Another question arises, "Are Conference and the districts sensitized enough so as to allow for the continuance of this new concept of integration, thus allowing for self-determination?" Time will be the one to determine whether Conference, including the Hispanics, has learned anything from the struggle on integration. It is my opinion that a new age is upon us, an age of maturity and understanding. As we continue our pilgrimage in this earth may we keep in mind the words of the Apostle Paul when he wrote to the Christians in Rome:

For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another.

Romans 12:4-5.

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SUPPLEMENTS

LETTER SENT TO BISHOP KENNEDY*

184

Los Angeles, California
April 10, 1968

Bishop Gerald H. Kennedy
5250 Santa Monica Boulevard
Los Angeles, California 90029

Dear Bishop Kennedy:

Because of the latest happenings in our nation on account of the death of Dr. Martin Luther King, Jr., we the undersigned thought that it would be right to write you this letter to let you know how we feel as Latin pastors of this our great Southern Calif.-Arizona Annual Conference in relation to this struggle for justice and good will among all peoples in our country.

We think this is the propitious time for our Conference to have one of our Negro minister as District Superintendent. Now that two of our best District Superintendents are leaving their Districts there is a great opportunity to show the outside world how the Methodists work together for the good of the Church. We do not suggest any names, this is your prerogative, but we do think that this is the time to have a Negro, an Oriental or a Latin minister in your Cabinet. We do think that this is the will of God and that it would be for the good of our Conference and the Church in general.

Respectfully yours,

*From the files of the
writer of this dissertation.

Ruben R. Saenz Ben C. Roda
Jose M. Hernandez
Roberto Luna
Salomon V. Munoz
Ignacio Gutierrez
Jose M. Fernandez
Silvestre Gallardo
Jose R. Castro
Yusef A. Hosain

SUPPLEMENT NUMBER 2

BY - LAWS

LATIN-AMERICAN METHODIST ACTION GROUP*

I. TITLE AND PURPOSE

- A. The Conference Ethnic Planning and Strategy Department was created by action of the Southern California-Arizona Conference in 1969. Comprising said commission are the three principle ethnic groups: Latin-American, Black, and Asian.

These By-Laws are for the specific guidance and direction of the Latin-American caucus.

The Brown caucus has by vote action of its majority adopted the name of "Latin-American Methodist Action Group" to be subsequently referred to as "LAMAG."

- B. The purpose of LAMAG is to work for the continued betterment and improvement of all phases of Latin American work in the Southern California-Arizona Conference. Its task is also to have significant responsibilities for the formulation and administration of conference and district policies as they relate to the Latin-American work.

This is to be accomplished in the following manner:

1. Implement an on-going survey and study of the present Latin-American churches and their problems. Recommend possible solutions.
2. Serve as a "*clearing house*" so that Latin ministers and laymen can through LAMAG exchange views, experiences, and other information relating to conference, district, and community affairs.
3. Provide opportunities for Latin youth to continue their education into the professions.

*This copy of the by-laws are from the personal files of the writer of this dissertation.

4. Recommend to the appropriate conference commissions necessary personnel, programming, capital, and any other vehicles required to implement and fill needs relating to the Latin-American work.
5. Cooperate in all respects with the District Superintendents in the understanding, promoting, and furthering of all work with Latin-Americans at district and conference levels.
6. Cooperate with national church movements in a united effort to resolve the overall needs of the Latin-American work.

II. MEMBERSHIP

A. Membership of LAMAG shall consist of:

1. A minister from each Latin-American United Methodist church (to include all other Latin-American ministers and ministers related to Latin-American work or under special assignment).
2. Conference lay delegate from each Latin-American church.
3. Two additional laymen elected by each church active in local work, preferably but not limited to the chairman of the Administrative Board, Council of Ministries, commission or committee chairman, and local lay leader.
4. Additional memberships may be recommended to Executive Board and require full LAMAG ratification.
5. Annual membership fee will be charged.

III. ORGANIZATION

A. Officers of LAMAG shall consist of President, Vice President, Secretary, and Treasurer.

1. The above duly elected persons shall be the officers and comprise the Executive Board of LAMAG.
2. The President shall be elected from and by the members of LAMAG. He shall preside at the meetings of LAMAG and the Executive Board.

3. The Vice President shall be elected from and by the members of LAMAG. He shall support the president in his duties, presiding over LAMAG and the Executive Board in the absence of the President.
 4. The Secretary shall be elected from and by the members of LAMAG. He shall record all minutes of meetings, carry on all necessary correspondence and other secretarial duties which he may be assigned.
 5. The Treasurer shall be elected from and by the members of LAMAG. He shall keep records and dispense all monies used by LAMAG in its work by Executive authority. He shall furnish reports as needed and shall maintain records of expenditures that can be audited. An annual audit shall be required by a committee appointed by the Executive Board.
 6. All officers shall be elected for a period of one (1) year. Officers may succeed themselves by way of re-election.
- B. An Executive Board shall be formed which shall consist of:
1. The President of LAMAG
 3. The Secretary of LAMAG
 2. The Vice President of LAMAG
 4. The Treasurer of LAMAG
 5. Optional persons may be added to the Executive Board. Additions must be ratified by LAMAG majority.
 6. The office of President shall be filled by rotating on an alternating basis a minister and a layman, thus assuring equal leadership. The remaining offices of the Executive Board shall be similarly filled to assure as much equal representation as possible.
- C. The Executive Board shall select a Nominating Committee which shall nominate the elective officers of LAMAG. Nominations can be made from the floor at the time of election.
- D. The annual elections shall be held at the last regular meeting of the conference year. Special elections may be called by the President.
- E. Committees shall be appointed by the President on the advice or recommendation of the Executive Board.

- F. LAMAG shall operate on a conference-year basis, and its meeting dates shall be established by the Executive Board. Attendance at such meetings shall be limited exclusively to LAMAG members and those invited guests whose attendance have been approved by the Executive Board.
- G. The Executive Board shall adopt *Roberts Rules of Order* for the conduct of respective meetings and shall plan programs for LAMAG.
- H. A duly announced scheduled meeting chaired by the President or Vice President and attended by bonefide members shall constitute a quorum, irrespective of numbers present.
- I. Each LAMAG member shall be entitled to one (1) vote.

IV. SPECIAL PROVISIONS

- A. All members, whether present or not, have the privilege to petition their needs to LAMAG by letter.
- B. All petitions will be placed on the agenda of LAMAG for the next scheduled meeting and considered. All petitions shall be returned to the originator along with approval for action taken.

V. AMENDMENTS

- A. By-Laws may be amended by majority vote of members present at any regular meeting with the approval of the Executive Board of LAMAG. The LAMAG membership shall be notified at least one (1) month in advance of any proposed amendment.

BY-LAWS ACCEPTED BY UNANIMOUS APPROVAL OF LAMAG MEMBERS JUNE 17, 1970,
AT REDLANDS, CALIFORNIA.

SUPPLEMENT NUMBER 3

List of persons interviewed. Those persons who mailed in their responses to the same questionnaire are indicated by an asterisk.

<u>Ministers</u>	<u>Church or Position</u>
Ruben Carrico	Primera Iglesia, Phoenix
Antonio Caruso	Gethsemani, Santa Ana
Nicolas Davila	Retired, Tucson
Roberto Escamilla	National Board of Evangelism
Yrineo Fernandez	Latin American, Hayden
Silvestre Gallardo	La Roca Eterna, Los Angeles
Baltazar Garcia	El Mesias, Nogales
Mardoqueo Garcia*	Retired, Phoenix
Ralph Garcia*	La Plaza, Los Angeles
Emilio Hernandez	Retired, Santa Paula
Charles Kendall	Tucson District Superintendent
Rene Ledesma	Director, Plaza Community Center
Alfredo Macias	Florence Avenue, Los Angeles
Salomon Munoz	El Mesias, San Fernando
Mardoqueo Olivas*	Western Jurisdiction Representative, American Bible Society
Wm. Bernardo O'Neill	Retired, La Verne
Luis Pacheco	Agua Prieta, Sonora, Mexico
Ruben Reyes	Muscoy, San Bernardino
Benjamin Rodriguez	El Sinai, Anaheim
Ruben Saenz	La Trinidad, Los Angeles
James Tom	Christ Church, Norwalk
Doroteo Venegas	Christ Church, Norwalk
Ariel Zambrano	Pico Rivera United Methodist Church, Pico Rivera
<u>Lay Persons</u>	
Mrs. Carmen Carrico	Primera Iglesia, Phoenix
Mr. Jess Fernandez	Menlo Park, Tucson
Mrs. Ruth Fernandez	Menlo Park, Tucson

Lay Persons

Mrs. Panchita Garcia
Mrs. Rosario Molina
Mrs. Anita Montanez
Mrs. Saul Moreno
Mrs. Vivian Munoz
Mrs. Carolina Oquita
Mr. Juan Oquita
Mrs. Elizabeth Rodriguez
Mr. Joe Rodriguez
Mr. Manuel Sanchez

Church or Position

El Mesias, Nogales
Agua Prieta, Sonora Mexico
First U. Methodist, Mesa
El Divino Salvador, Flagstaff
El Mesias, San Fernando
El Divino Salvador, Douglas
El Divino Salvador, Douglas
First U. Methodist, Mesa
Pico Rivera United Methodist,
Pico Rivera
Sanchez, Arizona

SUPPLEMENT NUMBER 4

REPORT TO: The Executive Committee of LAMAG
FROM: The Reverend Jose M. Fernandez
RE: Report of a survey of the So. Arizona Hispanic Methodist Churches*
DATE: December 7, 1972

On September 25-30, 1972, I visited the Southern Arizona Hispanic Methodist Churches in relation to research for my doctorate dissertation. I visited and interviewed the Pastors and key persons from each of the churches. These churches are Douglas, Tucson, Nogales, Hayden, and Mesa.

The following is a composite report of the churches as I saw their needs, their dangers, and their potentiality.

The most obvious need is for trained, ordained, younger pastors. These pastors need to be trained so as to bring out the potential that exists in that vast human resource of Hispanic people in Southern Arizona. These pastors need to relate the churches to the communities so as to become strong focal points of activity for the Hispanic communities. These pastors need to be ordained so as to minister in a sophisticated manner, for the total community will be watching them. They will need to relate the churches to the District and to the Conference. There is an air of isolationism among the churches, there is no relationship among themselves nor with the con-

*From the files of the writer of this dissertation.

nectional church. There is a need for interpreting the Conference and District programs to the local church.

A very real danger, subtle as it may be, is that of the churches becoming too Pentecostal type, thus veering away from Methodism. This situation is brought about by several factors; the major one being the lack of ordained Methodist ministers. A direct result of this is that Methodist Polity, Methodist doctrine, etc., are not being practiced. The sacraments are not being administered as often as they should be. This, I feel, can be a very dangerous theological situation in the long run. Another factor that contributes to the pentecostal leaning is that the congregations feel abandoned by Conference and they could easily say "we can do it on our own without Conference relationship." The pentecostal approach of independent churches is tempting for some of our churches who feel isolated and abandoned. An additional factor contributing to this danger is the conservative theological stance in regard to social issues. There are those who would not hesitate to change churches and deal only with religious matters.

The potentiality of the church in Arizona is great. There are thousands of Hispanics who need ministering not only within the church walls, but in the community. The border towns are teeming with people who will never accept English as a means for worship. Arizona as a whole will not accept English, as California has, as a means for carrying on Church work. The cities are becoming sensitive to the Hispanic needs and some are just waiting for the church to give guid-

ance or help in meeting these needs.

This survey has helped me to become more convinced that there is an urgent need for Conference action in relation to the Hispanic Methodist Church in Southern Arizona. I realize that there is a great deal to be done and that we are just beginning to get serious about the situation. Since we do not have the ministerial personnel for each church I find that we must work with what we now have. In view of the fact that we do not have the ministers available for each charge, I recommend that a position be created so that someone can give help, direction, and support to these suffering churches. I recommend that such a position be called *Director of Hispanic Work for Southern Arizona*.

The following are areas in which the director could help the local churches:

I. Methodist Oriented Programs. In the composite report we read of the danger that exists in the Churches losing Methodist identity. The Director must be an ordained, Methodist minister with experience in leading effective Methodist worship. The sacraments must be practiced regularly in each church. The Director must make himself available for preaching and other pastoral work in each of the churches on a regular basis.

II. Lay Training. The potential is obvious in most churches. The Director should develop this potential through lay training seminars. This can be done in a local church or it can be done in a cluster. The laymen are the key to the survival of the church! This

lay training can be in several areas, but the two most urgent are:

1. *Teacher training.* The Director must organize teacher training seminars/lab schools, etc., so that the generation of children will not be lost.

2. *Lay preaching seminars.* The Director must organize preaching seminars so that the key persons can help out in the local churches with worship services. A task force of lay preachers can very well be the solution for the lack of ordained ministers.

3. *Lay training for social action* is a must.

III. Youth Programs. The youth are the strongest potential in the church. They need to be organized locally and in clusters. There is a need for an Hispanic Youth Council on a district and conference level.

The camping program needs to be revived again. Arizona youth have a history of the old-fashioned youth rallies; this is a tremendous potential to be tapped.

IV. Community Involvement. The Hispanic Church in Arizona is not as involved in community affairs as it could be. The Director will need to *sensitize* and direct the church in social issues. This is a tremendous potential resource, for many cities are barely getting into the swing of Hispanic awareness, and now is the time for the church to lead the way.

V. Resource for the Anglo Church. The Director should be available to the Anglo Churches that might show some serious interest in ministering to the Hispanics. He should explore all possibilities

for a viable relationship with the Anglo Church in relation to Hispanic work.

VI. Maintain the Hispanic Identity. The Director must at all times be cognizant of the heritage and beauty of being a Hispanic. He must be cognizant of the need for unity among the Hispanics and therefore will always look at a local situation as part of a whole.

The above mentioned areas of involvement for a Director of Hispanic Work are to serve only as a catalyst for LAMAG to give serious consideration to the plight of the Hispanic Methodist Churches in Southern Arizona.

Following are two options that could be worked out.

1. Create a full time position for the Director of Hispanic Work in Southern Arizona. This is to be an episcopal appointment. The Director would be responsible to the District Superintendent and LAMAG.
2. That the Director be appointed to a local church *but* with the added responsibility of Director of Hispanic Work in Southern Arizona. This added title to be included in the episcopal appointment.

I recommend that LAMAG pursue option number one as the top priority. In the event that option number one is not possible, then option number two can be pursued.

I recommend that LAMAG explore the means by which the above options can be financed. An appointment as both options call for will be meaningless and ineffectual without the proper financing.

I further recommend that LAMAG get into contact with the Tucson District Superintendent and convey to him the urgent need for such a ministry as outlined above.

Respectfully submitted,

Jose M. Fernandez

PETITION SUBMITTED TO CONFERENCE*

Re: Director of Hispanic Work in Arizona

WHEREAS, we, members of LAMAG, recognize the terrible plight of our Latin American churches in Arizona who are decreasing in membership at the same time when the Mexican American migration to this state has increased; and,

WHEREAS, part of the problem resides in the lack of ordained ministers or trained laymen who could serve a church on a full-time basis; i.e., only one church in the entire state has a full-time minister - the other five are being served by lay pastors on a part-time basis; we,

THEREFORE, petition the Southern California-Arizona Conference to create a full-time position of Director of Hispanic work for Arizona, to promote the work of the United Methodist Church among Hispanics, and to train proper leadership for the churches now served by lay pastors. The Director will be responsible to the District Superintendent of the Tucson and Phoenix areas. This position must be an episcopal appointment.

Rev. Ben Rodríguez Rev. Alfredo Macías Rev. Rubén Reyes

Mr. Joe Rodríguez Rev. Silvestre Gallardo

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*From the files of the
writer of this dissertation.

SUPPLEMENT NUMBER 6

List of responses to the question, What do you see as the major problems of the Hispanic Methodist Church? (Not listed in order of priority.)

1. There is no overall strategy for the church as a whole. As a result there is no inter-church relationship.
 - A. Fellowship is missing.
 - B. Isolation is experienced by some churches, especially those in Arizona.
 - C. Program coordination is missing.
2. The average church has not been able to operate on a broader level, theologically. Most are on one extreme or the other--liberal or conservative.
 - A. The Conservative church wants more evangelistic programs.
 - B. The liberal churches want community involvement.
3. The ministerial situation needs to be evaluated. There are several factors operating in this situation that create problems. Some of these factors are:
 - A. Lack of dedication to the Church.
 - B. Too few in number. The defeatist complex is becoming evident.
 - C. The Hispanic minister has not been trained for ministering to the Hispanic situation.
 - D. Lack of unity among ministers.
 - E. The minister has been too autocratic.

4. There are several factors affecting the Hispanic Church which hinder or limit its effectiveness. Some of these factors are:
 - A. The church is still experiencing an inferiority complex, imposed by the missionary syndrome.
 - B. The Church (to a degree) is still under the missionary receptivity complex.
 - C. Due to the Catholic and cultural background the average congregation is too small to carry on a full scale program.
 - D. There is not yet a truly indigenous Church. The Hispanic Church is an imitator of the Anglo church.
5. The Hispanic Church and Conference are not operating as a unit or team.
 - A. The Conference programs oftentimes are not adaptable to the Hispanic Church.
 - B. The Conference has not been seriously sensitive to the Hispanic Church's needs.
 1. Church School Curriculum (none in Spanish).
 2. Church School curriculum geared to the Anglo middle class; thus useless to the Hispanic situation.
 - C. No sense of serious concern for the Arizona churches.
 - D. No Hispanic representation in higher levels of the Methodist hierarchy, i.e.: district superintendents, bishops.
6. The Hispanic is living as a marginal person, in church and society.
 - A. The Hispanic must be bi-lingual and bi-cultural.

7. The Hispanic culture is rooted in Catholicism.
 - A. Too few are willing to forsake church, country, family.
 - B. The Methodist curriculum available does not challenge the person to become a Protestant, Methodist Christian.

SUPPLEMENT NUMBER 7

List of responses to the question: How do you feel about the integration step taken by the Hispanic Methodist Church in 1956? Do you feel that this step ought to be pursued, and if so, in what manner? (Not listed in order or priority.)

1. The Hispanic Church was not in favor of integration, but there was no alternative.
2. Some of the reasons for not favoring integration:
 - A. Fear of absorption.
 - B. Fear of losing identity.
 - C. Fear of losing autonomy.
 - D. Fear of losing evangelistic zeal (if the Anglo church was to be the model).
 - E. Ministerial qualifications would be raised.
3. Some of the reasons for favoring integration:
 - A. Conference would help with the financial load.
 - B. The pastors' salary would be increased.
 - C. There would be better coordination of programs.
 - D. Representation on Conference level was expected.
4. Some of the reasons why integration failed (according to the Hispanic).
 - A. Went into it too fast. No real preparation on conference level or by the Hispanic for such a step.

B. Integration took place on an intellectual level but not in practice.

1. No real fraternal relationships developed.
2. The Hispanic did not go to the Anglo churches as was hoped by some on the conference level.
3. Some Anglo churches had the Messiah complex towards the Hispanic church.

5. Reflections on Integration.

- A. Integration brought about disintegration of some Hispanic work. Ten charges were discontinued during the Integration Era.
- B. Integration should have been undertaken in such a manner that only the ministers would have been involved. Some claim that the only ones benefiting from integration were the ministers.
- C. The Hispanic Church was left with a feeling of being powerless. At the time of integration all Hispanic properties were turned over to conference or district unions. The Hispanic felt powerless as he owned nothing.

SUPPLEMENT NUMBER 8

List of responses to the question, What do you see as the most urgent needs of the Hispanic Methodist Church? (Not listed in order of priority.)

1. A good educational program.
 - A. A theological school that trains ministers for the Hispanic situation.
 - B. A theological program to train the youth that are presently being turned on by the evangelistic awakening. The conference requirements for ministerial training are unrealistic to the Hispanic situation.
 - C. A training program for laymen to learn how to become involved in the church program as well as in the community.
2. Specialized Ministries.
 - A. Program Directors for:
 1. Stewardship
 2. Youth ministries
 3. Education
 4. Evangelism
 5. Community involvement
3. The need for a Hispanic consulting committee to the Cabinet.
 - A. The conference leaders need to see the Hispanic church as a whole, composed of parts--different, with diverse opinions, but yet part of the Hispanic Church.

- B. There exists the need for a wider Hispanic representation in all levels of Conference.
- 4. The Hispanic Church needs financial aid to implement program.
 - A. Clinics and counseling centers--especially requested by border towns.
 - B. Scholarships, training seminars for clergy and laity.
 - C. Sabbatical leave for clergy training.
 - D. Community involvement.
- 5. The Hispanic Church needs Conference as an ally.
 - A. Conference must become sensitive to and more concerned about the Hispanic Church.
 - B. Conference must look upon the Hispanic Church as a producer rather than as a consumer.
 - C. Conference must recognize the unique bi-lingual ability of some Hispanics and remuneration and status ought to come from Conference.
- 6. The Hispanic Church needs to be allowed more autonomy in relation to its program.
 - A. The need for more interrelated activities.
 - B. The need for more indigenous forms of program.
 - C. The church school literature needs to be indigenous.

SUPPLEMENT NUMBER 9

List of responses to the question, What do you see as possibilities (potentialities) within the Hispanic Methodist Church? (Not listed in order of priority.)

1. The Hispanic Church is of God.
 - A. Its history shows its courage and durability.
2. The constant influx of Hispanics.
 - A. The Southwest in the U.S. is a prime target of settlement for the immigrants from Mexico and South America.
 - B. This constant influx maintains Spanish as the major language.
3. The bi-lingual and bi-cultural abilities of some Hispanics to accommodate where and when this is desired.
 - A. Some of these leaders could serve in Anglo churches calling for bi-lingual ministries.
4. The self-determination element of the Hispanic Church.
 - A. New forms of ministry.
 - B. Indigenous leadership.
 - C. More autonomy by Hispanic Church.
5. The Wesleyan experience has given some churches a new start.
 - A. The youth are returning to the church.
 - B. Evangelistic awakening taking place among young and old.
6. The wise use of available conference channels for empowerment.

- A. LAMAG
 - B. Ethnic Planning and Strategy Committee.
7. The church facilities are adequate enough to facilitate more involvement between the church and the community.
- A. The training of some Hispanics can well be used for community leadership.
 - B. An increased awareness by the churches for going beyond the church walls for ministering.
 - C. The church facilities can be used as training centers for the community.

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